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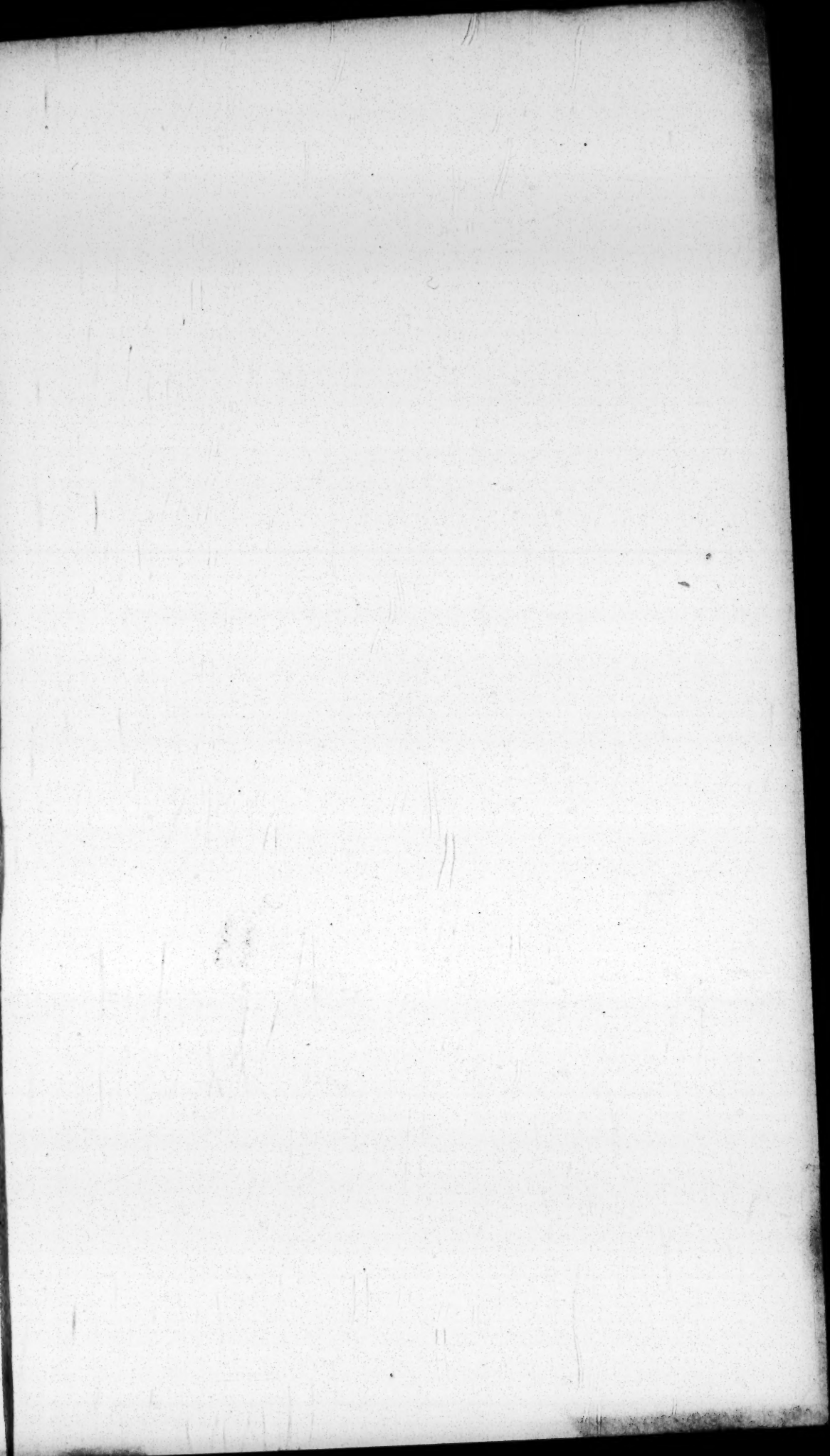
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135 for THEN is

FAITH

OF THE

CATHOLICK CHURCH,

Concerning the

EUCCHARIST.

*Invincibly proved by the Argument used against the Protestants, in the Books of the Faith of the Perpetuity, written by Mr. Arnaud.*

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A Translation from the *French.*

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*Printed at Holy-Rood House,*  
I 6 8 7.

## *Errours to be Corrected,*

Page 40. line 18. I know not. p. 50. l. last r. &  
more easily. p. 89. l. 1. r. came. p. 214. l. 6. r. put out a  
p. 225. l. 23. r. for those. P. 262. l. 3. after day. r. ? l. 5  
after procedurer, ? also l. 9. after not r. ? also l. 18. in stead  
of that it was not, r. was it not.

28

43



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# ADVERTISEMENT TO THE PROTESTANTS.

“ **T**He sole Title of this little Book;  
“ is capable to make you suffi-  
“ ciently understand, that the attentive  
“ reading of it, may be of great impor-  
“ tance to you. It treats of a Mystery, on  
“ the account of which, you have been  
“ made conceive the greatest aversion  
“ from the Catholick Church : And  
“ which you have been made to look up-  
“ on as the greatest obstacle of your Re-  
“ concilement to it. There is no Person  
“ of good sence among you who will not  
“ avow, That if your Religion be false in  
“ this point, you ought to forsake it;  
“ and that you ought to give no credit to  
“ your Ministers, if it be found that in

## *Advertisement.*

“ the matter of the Sacrament , they  
“ have made you mistake Errour for  
“ Truth. You have no assurance that  
“ you are not thus misled ; for they dare  
“ not say that their Church is Infallible.  
“ Do not then neglect so easie means to  
“ examine whether it be so or not ; and  
“ refuse not a few hours application to  
“ the most important Affair you can  
“ have in the World , which is that of  
“ your Salvation.

“ Your Ministers ought not to hinder  
“ you from this application : For if you  
“ find nothing solid in what is here pro-  
“ posed to you, you will be inclined to  
“ adhere more closely to them. And  
“ if on the contrary, the Truth appear  
“ to you with such evidence as obliges  
“ you to embrace it : What other thing  
“ should hinder it from having the same  
“ effect on them, but a selfish stubborn-  
“ ness ; which should not be a motive  
“ to you to follow them , but rather to  
“ forsake them.

“ Per

*to the Protestants.*

“ Perhaps they will tell you, there is  
“ nothing here proposed to you of new,  
“ nothing but the same Argument which  
“ Mr. *Claud* has answered; and conse-  
“ quently that it's not worth your ta-  
“ king notice of it.

‘ But the contrary is true: For if  
“ here were offered to you a new  
“ Proof of any Article of our Faith,  
“ which you had not heard discoursed  
“ of before; you would not miss to  
“ say, That you ought to expect what  
“ your Ministers could answer to it:  
“ But this you cannot say here; for ne-  
“ ver was there a Debate so agitate on  
“ either part as this whereof you have  
“ here the result.

“ That little Book of the *Perpetuity*,  
“ where it was supposed that the Ea-  
“ stern Societies believes what we be-  
“ lieve concerning the *Eucharist*;   
“ while it was yet a Manuscript, was  
“ impugned by a Manuscript-Answer  
“ of Mr. *Claud*, wherein he maintained  
“ that the said Supposition was false, and



## *Advertisement*

“ *that excepting the Roman Church,*  
“ *Transubstantiation and the Adorati-*  
“ *on of Jesus Christ in the Eucharist,*  
“ *were two things unknown to the whole*  
“ *World; and that neither the Greeks,*  
“ *nor the Armenians, nor the Russians,*  
“ *nor the Jacobites, nor the Ethiopians,*  
“ *nor generally any Christian, save only*  
“ *those who are subject to the Pope, be-*  
“ *lieves any thing of these two Ar-*  
“ *ticles.*

“ After this, the little *Perpetuity* was  
“ printed, with a Refutation of the An-  
“ swer made by *Mr. Claud*: In which  
“ Refutation were brought most clear  
“ Testimonies of what he had so boldly  
“ denied, concerning the Faith of the  
“ Christians of the East. But as it was  
“ judged the contrary could not be  
“ maintained; so that point was not  
“ insisted on at length.

“ *Mr. Claud* lets out a great Volume  
“ against that little Book: And not  
“ yielding to the Proofs that were  
“ brought against his Assertion, he em-  
“ ploy'd

*to the Protestants.*

“ ploy’d all what he had of Wit and De-  
“ xterity to support what he had asser-  
“ ted, viz. *That Transubstantion and*  
“ *the Adoration of Jesus Christ in the*  
“ *Eucharist, were believed in no place of*  
“ *the World, except in the Roman*  
“ *Church*

“ To this Book of Mr. *Claud*’s, was  
“ opposed the first of the three great  
“ Volumes of the *Perpetuity*; where-  
“ in the truth of the matter of fact im-  
“ pugned by him, was confirmed with  
“ such force, with Proofs so convincing,  
“ with Testimonies so irrefragable and  
“ so numerous, that no Man in the  
“ World would believe that one could  
“ yet pertinaciously maintain a thing so  
“ manifestly false.

“ But we were mistaken in this, Mr.  
“ *Claud* did not yet give over, but em-  
“ ployed all kinds of artifices and sub-  
“ tilities to put out the eyes of those of  
“ his Party, that they might not see the  
“ Faith of the Roman Church concer-  
“ ning the *Eucharist*; in the most for-

## Advertisement

“ mal and exprefs Testimonies of all  
“ the Oriental Societies.

“ But this Opiniatorneſs ſerved only  
“ to make the truth ſhine forth more  
“ brightly ; for it was the cauſe of pro-  
“ curing a great many more new Teſti-  
“ monies, and whole Books published  
“ by the *Greeks* in certain circumſtances,  
“ that ’tis impoſſible but the moſt un-  
“ reaſonable muſt ſuccumb, if ſo be they  
“ be oblig’d to reflect ſeriouſly on them.

“ This was made appear in the gene-  
“ ral Answer to that Book of Mr.  
“ *Clauds*, and in the laſt Book of the  
“ Third Volume of the *Perpetuity* :  
“ And Father *Paris*, Canon-Regular of  
“ the Congregation of St. *Genevieve*,  
“ a moſt learned Divine, has made two  
“ Books on the ſame ſubject ; which  
“ joyned with thoſe I have mentioned,  
“ have made this matter of fact evident  
“ in the higheſt degree.

“ This is the fruit of that long Diſ-  
“ pute, which has verified that Saying  
“ of St. *Auguſtin* (*De Civit. Dei*, lib.



to the Protestants.

“ 16. cap. 12 ) That God permits several points of the Catholick Doctrine to be impugned by Hereticks with many artifices, to the end that the Catholics being obliged to defend them, they may be examined more exactly, illustrated more clearly, and maintained more vigorously.

“ Mr. *Claud* has written nothing since that time on this matter ; (his last Answer is in the year 1670.) And there are five Volumes which he has left unanswered : (The last of these five Volumes is in the year 1675.) The two last Volumes of the *Perpetuity*, the general Answer, which is in 1671, and the two Books of Father *Paris*. And yet, Gentlemen, it is very strange, that notwithstanding of this silence of Mr. *Claud*, so publickly notorious ; it is given out amongst you, that he has written last, and that his Books are not answered : For I know this has been said by several persons, and par-

## Advertisement

“ particularly by *Mademoiselle de Suze*,  
“ to a Priest a Friend of min.

“ I have set down to you the progress  
“ of this famous Debate, to let you see  
“ you have no reason to say in this occa-  
“ sion, we are expecting till our Mini-  
“ sters shall have taught us what is to be  
“ answered to this Argument. They  
“ have done all you could expect from  
“ them on this subject; they are exhau-  
“ sted: They have spoken, they have  
“ answered, they have replied, they  
“ have (if I can use the word) duplied.  
“ So that it is no more a process to be in-  
“ structed; it's all instructed already,  
“ and they can do no more for their  
“ part to put it in a condition to be dis-  
“ cerned on.

“ But who shall be the Judge of it?  
“ It shall be every one of you, according  
“ to the Principles of your own Religi-  
“ on: For according to the Principles  
“ of ours, there would be no question at  
“ all; because on one hand our Church  
“ has all the marks, by which it has  
“ been

*to the Protestants.*

“ been judged since St. *Augustin*’s time,  
“ that we ought to acknowledge it the  
“ true Church of *Jesus Christ* And on  
“ the other, we believe that *Jesus Christ*  
“ has given to his Church an infallible  
“ Authority, to which every particu-  
“ lar person is bound to submit. But  
“ your Church is grounded on another  
“ Maxim directly contrary; and you  
“ are made to believe, that every one of  
“ you have right to examine and judge,  
“ after all your Ministers assembled  
“ in a General Synod could say unto  
“ you.

“ Make use then of the liberty which  
“ is given you, even to the end you may  
“ be sure if they had reason or not to  
“ give it you. Read and Judge; but  
“ read with such attention and care, as  
“ you would bring to comprehend an  
“ Affair upon which depended the Life  
“ of one of your best Friends; and judge  
“ with that Conscience and sincerity of  
“ Heart, with which you would desire  
“ to



## *Advertisement*

“ to be judged, if your Life or Death  
“ depended on the Judgment they were  
“ to make of you. And indeed, there  
“ is no less at the stake in this occasion;  
“ only with this difference, that these  
“ Men who should Judge you, could  
“ not preserve your Life, but for a lit-  
“ tle time, nor condemn you but to a  
“ Death, which sooner or later you  
“ could not eschew: Whereas it is of  
“ far greater importance to you to dis-  
“ cern in this process, after the instru-  
“ ction that is given you of the same;  
“ for in judging it aright, and having  
“ nothing but God before your eyes,  
“ you may eschew a Death which  
“ never ends; a Death which all those  
“ will incur who have been made to  
“ look upon as a Damnable Errour,  
“ the Ancient and perpetual Faith of  
“ the most sublime Mystery of our  
“ Religion, and may put your selves  
“ in a condition to enjoy one day a  
“ Life eternally happy, after having  
“ re-

*to the Protestants.*

“ received the pledge thereof by the  
“ real and true partaking of the Worlds  
“ Saviour, wherewith the Catholick  
“ Church nourishes her Children.

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THE  
F A I T H  
OF THE  
CATHOLICK CHURCH,  
Concerning the  
EUCCHARIST.

*Invincibly proved by the Argument used  
against the Protestants, in the Books  
of Mr Arnaud, entituled, The Per-  
petuity of the Faith, &c.*

**T** Here is no Christian can deny, that  
a Doctrine regarding one of the  
principal Mysteries of  
Religion, such as is the  
*Eucharist* \*, which had  
which makes the separation betwixt the Roman Church  
and the Protestants, says Mr. Claud, p. 1. of the Preface  
of his Answer to Mr. Arnaud. The Article of the *Eucha-  
rist*, in my Judgment, is one of the most essential, says  
M. de Larroque, Minister at Rouen, in his Preface to the  
*History of the Eucharist*.

\* The Controversie  
of the *Eucharist* is  
one of the most im-  
portant of those

been

been always believed in the Universal Church, is a Doctrine taught by the Apostles to the first Believers. We shall then have proved the Doctrine of the *Real Presence*, such as the Roman Church now believes it, to be the Apostles Doctrine, when we shall have proved it to be that which has always been believed in all the Churches of the World. Now it's impossible but it must have been always believed in all Churches. If being certain it was universally believed in some Ages, we can demonstrate that it could not proceed from an innovation or change of its ancient Faith, that the Church of these Ages began to believe it. The business will be compleatly done then, if we can make out this : And thus we make it out.

## SECT. I.

## A R G U M E N T.

*All the Churches both of the East and West, were found to be united in the Belief of the Real Presence towards the beginning of the eleventh Century, and they are found to be yet united in the same Belief, excepting onely some new Sects of the last Age.*

*But it is impossible this Belief should have been establisshed of new (or by an innovation of their ancient Faith) in all these Churches; and yet no trace nor memorial of that Innovation appeared: And it is certain there has appeared none at all, neither from Paschasius his time, to that of Berengarius; nor from Berengarius his time, even to this day.*

*Therefore it is certain that the Doctrine of the Real Presence, is the perpetual Doctrine of the Church; and consequently none can maintain the contrary, without being an Heretick.*

*The*



**T**He first Proposition, which is called the major, has two parts ; one that the Churches of the East were united in the same Faith, concerning the *Eucharist*, with the Roman Church, in *Berengarius* his time : The other, that they are united with the same at this time.

The second Proposition, which is called the minor, has likewise two parts : One, that supposing the truth of the major, as to *Berengarius*'s time, it's impossible that the innovation pretended by the *Calvinists*, to have been made in all Churches, from *Paschasius* to *Berengarius*, could be made in that time. The other, that if it was not made in that time in all the Eastern Churches, it would be impossible it could have been made from *Berengarius*'s time, to this day.

SECT: 2.

*The general Proof of the major, in respect of Berengarius his time.*

**A** Matter of fact unanimously asserted by contemporary Authors; who cannot be suspected to have been deceived, or intending to deceive; and which has not been contradicted by those who were most concerned to contradict it, ought to be held for most certain and undoubted.

But we have shewn from the very beginning of the first Treatise of the Perpetuity, and in the first Tome, 2 Book 7 Chap. and 9 Book 1 Chap. That all those who wrote against Berengarius, Adelmanus who had studied under S. Fulbert, Hugo Bishop of Langres, Deodorus Bishop of Leige, Lanfrancus Archbishop of Canterbury, Durandus Abbot of Troarn Guitmondus Archbishop

*of Aversa in Italy, did all of them reproach to him, That he had separated himself from the unity of the Holy Church; that he scandalized the whole Church; that none before him had dreamed of his Follies; that his Heresie was so notorious, that there needed not a Council assembled to condemn it; that he impugned what the Church taught througout the World: That the Berengarians had not for themselves one sole Town, nor so much as one Village: And in a word, that there needed no more but to ask the Latins, the Greeks, the Armenians, and generally all the Christians of whatsoever Nation, and all would answer, That they believed the change of the terrestical substance of the Bread and Wine, by the infallible, incomprehensible, and miraculous operation of the Omnipotence of God, into the essence or substance of the Lords Body.*

We did likewise shew it was not credible, that all these Authors were mistaken,



ken, or knew not if there were any Churches holding *Berengarius* his Opinion or not: *Lanfrancus* a Native of *Italy*, who had been a Monk at *Bec*, afterwards Abbot of *Caen*, and at last Archbishop of *Canterbury*, could bear witness of the Sentiments of a great part of *Europe*: *Deoduinus* and *Adelmannus* could serve as witnesses for *Germany*, and *Guitmondus* for *Italy*, where the *Greeks* were mixt with the *Latins*; and *Hugo* for *France*. Nor can it be said they intended to deceive the World, because there is not any probability that so considerable Men, would have been so imprudent as to advance against their Conscience, so important a matter of fact: concerning which, it had been easie to have covered them with shame, had it not been true.

Finally, it is there made out farther, that neither *Berengarius* nor his Sectators, did object to these Authors, that their Reproaches of the novelty of their Opinion was false; or that it was not

contrary to all the Churches of the World: That we find not they cited any Author either of the Eleventh or Tenth Age, as favourable to their Opinion; but were forced to go seek it in some passages of St. *Augustin*, interpreted according to their fancy, and in the Book of *John Scot Eirgene*: And that they found themselves so straitned by that Argument of the uniform Belief of all Churches, as they had nothing to say, but that after the Gospel was preached to all Nations, and the World had believed it, and the Church was formed, augmented, and fructified; it fell afterwards into Errour, by the ignorance of those who understood not the Mysteries; and that it was perished, and remained extant onely in their Party.

It ought then to be held for certain and undoubted, that all Christian Churches were found united in the Belief of the *Real Presence*, in the time of *Berengarius*, about the beginning

ginning of the Eleventh Age. And this is what *Aubertin*, lib. 9. p 943. (a most Learned Protestant) acknowledges at least as to the *Latins*: For he pretends that the Innovation was made in the darkness of the Tenth Age: That those of the Eleventh had sucked in with their Milk, the Belief of the *Real Presence*. *Hac Opinione una cum Læte imbuli.*

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## SECT. 3.

*The particular Proof of the same Major, in regard of the Greeks in the time of Berengarius.*

**A**Mong many Proofs which may be seen in the First Tome of the *Perpetuity*, lib. 2. c. 5, 6, 7, 8, &c. I shall content my self with one only.

During the Eleventh Century, when the Heresie \* of *Berengarius* made so much noise in the *Latin* Church, when it was condemned by nine Councils; whereof some were held in *France*, and some in *Italy*; the *Greeks* had several Churches and Monasteries in *Italy*; and the *Latins* had also Churches at *Constantinople*: Whence it was not possible, that being so mixed together,

\* The Heresie of *Berengarius* consisted in denying the Real Presence of the Body of *Jesus Christ* in the Holy Sacrament.

ther, either of them could be ignorant of the Sentiments of one another, especially in respect of a Mystery; concerning which, there was risen up a Heresie in the Judgment at least of the *Latins*.

Wherefore it is inconceivable; that if the *Greeks* had been *Berengarians* at that time, (as Mr. *Claud* would have it believed) they should have without the least bustle or noise, suffered the *Latin* Church to condemn as an Heresie their Sentiment in the matter of the *Eucharist*: And that the *Latins* on their side should have said nothing to the *Greeks*, seeing them maintain that same Heresie which they had so recently condemned in the person of *Berengarius*.

Now it is certain that these two Churches did not at that time, nor afterwards, upbraid one another on this matter; although they were never more inclined, nor had greater provocations to have done it, if there had been any ground for it. For it was at that time there arose the hottest debate that could

be imagined, betwixt *Michael Cerularius* Patriarch of *Constantinople*, and *Leo* Archbishop of *Acride*, Metropolitan of *Bulgaria* on one side, and Pope *Leo*, and the whole *Latin* Church, on the other. Nothing could parallel the bitterness and animosity of the *Greeks*. *Michael* and *Leo* of *Acride* did write in the year 1053, (which is the very same year wherein *Berengarius* was condemned in two Councils both held in *Italy*, one at *Rome*, and the other at *Vercelli*) to *John* Bishop of *Trani* in *Apulia*. This Letter was most bitter: They upbraided the *Latins* in several things: *That celebrating the Eucharist in Azimis, they communicated with the Jews: That theyeated strangled meats: That they did not sing Alleluia in Lent: But not so much as one word of the Faith of the Eucharist.* And this Letter having been communicated to Pope *Leo* the IX. He wrote thereupon a Letter to that Patriarch and Archbishop, wherein after having defended the  
the



the *Latin* Church on the point of *Azimis*, he complains of the violence of the Patriarch *Michael*, who had caused shut up all the Churches of the *Latins* that were at *Constantinople*: And he extols the modesty of the *Roman* Church, in that there being several Churches of the *Greeks* both within and without the City of *Rome*; yet they were not hindered to observe the Traditions of their Ancestors. Because (says he) the *Roman Church* knows well that the diversity of Customs, according to Times and Places, is no ways prejudicial to the Salvation of Believers, when they have the Same Faith. Whence it appears, that although there were then a great number of *Greeks* in *Italy*, whose Sentiments in matter of the *Eucharist*, Pope *Leo* could not be ignorant of; he was perswaded there was no more but a diversity of Customs in point of the *Eucharist*, by reason of the *Azimis*, betwixt the *Greek* and *Latin* Church; and that both these Churches had but  
one

one and the same Faith of that Myſtery. And conſequently he was no leſſe perſwaded, that the *Greek Church* believed the *Real Preſence* and *Transubſtantiation*, as well as the *Latin*: For as to the *Latin Church*, the *Calviniſts* does not deny that ſhe believed both thoſe points at that time.

This is farther confirmed by another Letter which *Michael Cerularius* wrote the year following (when he could be no more ignorant of the condemnation of *Berengarius*) to the Patriarch of *Antiochia*: which as the forementioned is full of Accuſations againſt the *Roman Church*, to perſwade him to forſake the Popes Communion; amongſt which Accuſations, there were ſome altogether calumnious, as that the *Latins* did not Honour *St. Baſil* and *Sr. Chryſoſtom*; and yet not ſo much as a word of their Belief of the *Eucharift*, which had been a far more conſiderable ground of ſeparation, if the *Greeks* had not had the ſame Faith on that matter, than the trifles

rifles which they objected to the *Latins*: That their *Priests* raised their *Beards*: That their *Monks* eated fat: That their *Bishops* carried the *Effigies* of a *Lamb*.

And by what passed at *Constantinople* betwixt Cardinal *Humbertus*, one of the most zealous Adversaries of *Berengarius*, whom *Leo* the IX. sent thither to compole matters in Controversie; and the *Greeks* whom *Michael* had exasperated against the *Latins*. This Cardinal having there on several occasions spoken so clearly of the *Eucharist*, according to the Belief of the *Roman Church*, that it is impossible the *Greeks* did not understand him; or that they would have sufferd him, if they had not had the same Faith.

And lastly, by the Council held at *Placentia* in *Italy*, in the year 1095, under *Victor* the II. where the *Berengarian* Heresie was again condemned, and the Catholick Faith declared in these terms: That the *Bread* and *Wine* being



*consecrated on the Altar, are changed not onely in figure, but absolutely and essentially into the Body and Bloud of the Lord.* Which cannot be said to have been unknown to the *Greeks*, the Ambassadors of the Emperour *Alexius Comnenus* having been present at this Council. So that if the *Greeks* had not been of the same Faith with the *Latins* in that point, it's impossible but so surprizing a decision would have strangely startled them; and in this astonishment made them advertise the Emperour and all *Greece* of the same.

SECT.

## SECT. 4.

*Proof of the Minor as to the first time, that is, the Proof of the impossibility of an Innovation, whereof no memory remained, which the Calvinists must say was made in all the Churches of the World, from the end of the Ninth Age, to the beginning of the Eleventh. First member of this Proof.*

**T**He Major being proved in regard of the first time; that is to say, it being to be held for certain, that in the time of Berengarius, all the Churches of the East, especially the Greek Church, had the same Faith of the *Eucharist*, which the *Roman Church* had; which the *Calvinists* does not deny to have at that time believed the *Real Presence* and *Transubstantiation*. If it was not the ancient Faith of the Church, these Churches must have changed their Belief

lief of this Mystery by an Innovation, whereof themselves were not sensible, nor did perceive, and of which no trace nor memory has remained perceivable to us: And this is what is said to be impossible, in the First Part of the Minor of the famous Argument of the *Perpetuity*.

The *Calvinists* on the contrary pretend, that this not only was not impossible, but that it had *de facto* come to pass by a Book of *Paschasius* a Monk of *Corbie*, made in the beginning of the Ninth Age. They accuse him to have been an Innovator or Broacher of a new Doctrine, and to have been the first Author of *Transubstantiation*; they set up incontinently Adversaries against him: But they suppose that this Book of *Paschasius*, and his Schollars who defended it, did insensibly corrupt the minds of a great many Men, and that this made such a progress, during the ignorance and darkness of the tenth Age, that those of the Eleventh, tho' become more clear-



dear-sighted, having suckt in this opinion with their Milk, made it pass for truth. *Hinc contigit, says Aubertin, pag. 443. ut in sequenti saculo, quamvis literati-ores facti, hac tamen opinione cum lacte imbuti, illam tanquam veram confiden-ter obtruserint.*

This is what the Salvation of *Calvi-nists* is grounded upon: If this Romance be not true, there is no Salvation for them, because there is none for those who overturns or destroys in so important a matter, the ancient Faith of all the Christians of the World, and who have taken the same Faith for the greatest pretext of their schismatical separation from the Church.

Now we have shewn in several places of the *Books of the Perpetuity*, that never was there a Fable worse contrived, though Mr. *Claud* thinks it the most exact and best invented that could be: *For what is there (says he) more reasonable, than to say that Paschasius his Opinion, adorned with the Colours of An-*

*Antiquity*, although in reality it was but a Novelty, supported with a little Philosophy, extoll'd by these big words which ignorants admire, and proposed in Ages like the Ninth and Tenth, did find at the beginning some Sectators, who induced others to follow them, until at last it became the strongest, and was established by the assistance of violence and Authority.

But its his pleasure, to the end he may render this Innovation less absurd, never to represent it with those circumstances, with which it must of necessity have been accompanied, if it had fallen out.

The first is, that about the end of the Ninth Age, and the beginning of the Tenth, all the Bishops, Priests, Monks, and Laicks, having been instructed in the Belief of the *Real Presence* of *Jesus Christ* in the *Eucharist* (which ought to have been, according to the *Calvinists*, the common Belief of the Ninth Age) they abandoned without resistance and with-

without debate, the Faith of their Forefathers, to follow a new Opinion, introduced by a Monk of *France*.

The second is, that this comes to pass without noise or tumult. .

The third is, that this change is made at the same time, and after the same manner, in all the Churches of the World, it being, as we have already demonstrated, that they are all found to have been of the same Faith of the *Real Presence*, in the beginning of the Eleventh Age.

The fourth is, that no trace of this change remains; and the memory of it so abolisht, that in the Eleventh Age immediately following that wherein they say that Innovation was made, no person had heard tell of it, as appears sufficiently, in that there being in the year 1003, a Council held at *Orleans*, (*Spicileg. Tom. 11. p. 675.*) wherein were condemned as Hereticks, two Priests, for having denied amongst other things, that the Bread is changed into

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, the



*The Faith of the  
the Body of Jesus Christ in the Eucha-  
rist.*

But because of these four circumstan-  
ces, the two last are they which shews  
more palpably the impossibility of this  
change, and are least exposed to be elu-  
ded by any wrangling ; I shall content  
my self to set down here, how these two  
circumstances are pressed in the Ninth  
Book of the First Tome of the *Perpe-  
tuity*.

The first is treated of in the third  
Chapter, which has for Title, *Exami-  
nation of Engines of Retrenchment, or  
Means by which Mr. Claud exempts  
himself from making the Doctrine of  
the Real Presence, preached to the grea-  
test part of Christians.* And here is  
what is said of it.

‘ How happy should Mr. *Claud* be, if  
‘ the Effects followed his Words, as his  
‘ Words follows his Desires ; and if to  
‘ make things true, it were enough that  
‘ he assured them to be so, as it is enough  
‘ for him to desire them, for assuring  
‘ them!

' them ! Then we should easily see come  
 ' to pass that wonderful change he un-  
 ' undertakes to make in the Tenth Age :  
 ' But the ill is, that the things which are  
 ' without him, and those by past Events,  
 ' have an inflexible and unvariable cer-  
 ' tainty, which suits not at all with his  
 ' Desires : And so it falls out, that he rec-  
 ' kons of them on his side as he pleases  
 ' himself ; and on the other, the things  
 ' remains still quite contrary to what  
 ' he says of them.

' *The Question, says he, p 641. is not*  
 ' *of the whole World ; it's onely of the*  
 ' *Occident, and of the Provinces subject*  
 ' *to the Obedience of the Pope.* That is  
 ' to say, I will not have this to be the  
 ' question ; I will not be at the pains to  
 ' explicate, how the Doctrine of the  
 ' *Real Presence and Transubstantiati-*  
 ' *on* was introduced in the East, in the  
 ' Patriarchates of *Constantinople*, of  
 ' *Alexandria*, of *Jerusalem*, and *An-*  
 ' *tiochia*, in the Churches of the *Arme-*  
 ' *nians, Nestorians, and Jacobites* : I

' will not trouble my self to guess how it  
 ' did penetrate into *Ethiopia, Muscovia,*  
 ' *Mesopotamia, Georgia, Mingrelia,*  
 ' *Moldavia, Tartaria,* and into the  
 ' *Ind a's*; I had better say it is not there,  
 ' I will have sooner done, and by this  
 ' means I will free my self of a great ma-  
 ' ny difficulties.

' Mr. *Claud*, if he pleases, will per-  
 ' mit us to adverrise him, that he is Man,  
 ' and not God; and consequently nei-  
 ' ther his Words nor his Wishes are ope-  
 ' rative. He would not have the Do-  
 ' ctrine of the *Real Presence*, to be in all  
 ' these great Provinces: But it is and  
 ' will be in them, whether he would or  
 ' would not, the matter does not at all  
 ' depend upon him: And we have made  
 ' it appear by Proofs, which we judge  
 ' himself will not gainstand.

' So that notwithstanding of all his  
 ' Wishes, the question is to know how  
 ' the beliet of the *Real Presence*, could  
 ' be introduced in all these places, if it  
 ' had not still been in them. Cerrain it

' is,



'is, that it is there established, and  
'reigns and domineers absolutely. There  
'is no other known, no memory that  
'ever any other Doctrine was there.  
'All these Nations are perswaded they  
'hold it by continual succession from  
'their Forefathers. It is manifest they  
'have held always this Doctrine, since  
'the time the *Berengarians* were first  
'heard of; and that in this point they  
'were still united with the *Roman*  
'Church. Mr. *Claud* must then tell  
'us, who has made them embrace this  
'Doctrine: But how can he do it, since  
'the reason why he would exeeem him-  
'self from entring into this question, is,  
'because he finds that not only solid  
'Proofs, but even Inventions and Fi-  
'ctions fails him; all his Machines be-  
'come useles to him. He talks to us  
'of *Paschasius*, of Disputes, of the  
'Intrigues of Monks, of the Violences  
'of the Court of *Rome*. And to render  
'all this heap of Dreams and Visions  
'ridiculous, there needs no more but

' to oblige him to cast his eyes on two  
 ' third parts of the World, which knows  
 ' neither *Paschasius* nor his Book ; and  
 ' are so far from acknowledging the  
 ' Pope, that they are most passionately  
 ' bent to contradict him in all they  
 ' can.

' Let Mr. *Claud* tell us therefore, who  
 ' did persuade them to a Belief which  
 ' he pretends to be directly contrary to  
 ' Scripture, to Fathers, to Reason and  
 ' Sense ? What Preachers did produce  
 ' so great an effect ? How comes it to  
 ' pass that none of all these Nations did  
 ' resist this Innovation ? How comes  
 ' it to pass that all of them have forgot  
 ' they changed their Perswasion, and  
 ' takes their present Doctrine for that  
 ' which the Apostles established in the  
 ' Church, and which has descended even  
 ' to them by the succession of their Bi-  
 ' shops.

' Mr. *Claud* wearies his  
 ' Imagination to invent  
 ' an impertinent Fable of a young  
 ' Monk,

See pag. 2. of the  
 General Answer.

• Monk, who without going out of his  
• Convent, and without being heard tell  
• of abroad, yet changes the Faith of the  
• whole Occident: He torments him-  
• self to accompany this Fable with a  
• thousand phantastical suppositions:  
• He exhausts all his Figures, and all  
• his big Words, to dazle a little the eyes  
• of the simple; and to hide from them  
• the absurdity of this Romance.

• But he takes no heed that all his en-  
• deavours are in vain; there remains  
• more than two thirds of his Work to be  
• done; without which, all the pains he  
• takes are to no purpose; he must yet  
• find other *Paschasius*'s to carry this  
• Faith into all the Societies separate  
• from the *Roman* Church, and into re-  
• mote Provinces: All these *Pascha-*  
• *sius*'s must have the same success, that  
• no person contradict nor oppose their  
• Enterprizes; that no person perceive  
• them renversing the ancient Faith;  
• and in a word, they must all have ac-  
• complisht their work at the same time,



‘ when *Berengarius* shall happen to  
‘ start up, to the end he might with some  
‘ ground of reason say, *That the Church*  
‘ *was perished, and there was no more*  
‘ *remnant of it than those who followed*  
‘ *him* (Lanfrancus, cap. 23.)

‘ I see very well that Mr. *Claud* for all  
‘ his stoutness, succumbs under the  
‘ greatness of this Enterprize: It frights  
‘ him, he gives it over, he asks pardon,  
‘ he would wish with all his heart, that  
‘ that this made no part of the Question.  
‘ *The Question* (says he) *is not of all the*  
‘ *World*. But there is no moyen to be  
‘ complaisant to him: The Question is  
‘ of the whole World, whether he will  
‘ or will not because that Belief is esta-  
‘ blisht throughout the World. This  
‘ depends neither upon him nor me: It  
‘ is a necessary part of this great Questi-  
‘ on, and which draws all the rest after  
‘ it. Wherefore since by a constrained  
‘ confession of his inability, he acknow-  
‘ ledges he cannot say there was made  
‘ an universal change of Belief in the  
‘ whole

‘ whole Orient, he must needs abandon  
‘ all the rest, and avow that all his moy-  
‘ ens are ruined, all his Engines shatte-  
‘ red, all his Projects renversed, and all  
‘ his Suppositions destroyed.

‘ If he say it was *Paschasius* who in-  
‘ vented this Doctrine, and that it could  
‘ never have fallen into the brain of ano-  
‘ ther, we shew him an infinite number  
‘ of Christians, who neither knows *Pas-*  
‘ *chasius*, nor his Book, and who yet  
‘ makes still profession of this Doctrine;  
‘ and here he is convinced of timerity  
‘ and imposture.

‘ If he tells us, *That the Popes did by*  
‘ *their Authority and Violences, concur*  
‘ *to make it be received*; We shall let  
‘ him see those great Nations, over whom  
‘ they have no Jurisdiction, in which  
‘ they are not acknowledged, and a-  
‘ mongst whom their Decisions have  
‘ neither Credit nor Authority; and  
‘ who notwithstanding are no less tena-  
‘ cious of the Faith of the *Real Presence*,  
‘ as those People who are most submit-  
‘ ted

‘ted to the Holy See ; and this does far-  
 ‘ther point him out as a Deceiver of the  
 ‘World, by groundless and improbable  
 ‘Fables.

‘ If he talks to us of Cabals and ima-  
 ‘ginary Intrigues, of Disputes of Phi-  
 ‘losophy, by which he pretends this  
 ‘Doctrine was established ; we shall  
 ‘shew an infinite number of People,  
 ‘who neither knows the School-Philo-  
 ‘sophy, nor never disputed of these  
 ‘matters; and amongst whom even the  
 ‘imagination of Mr.*Claud* himself could  
 ‘never make the Intrigues of the Court  
 ‘of *Rome* active ; and who yet believes  
 ‘the *Real Presence* as we do : And lo  
 ‘here also all his Reckonings and Fables  
 ‘annihilated.

This is what regards the third Cir-  
 cumstance ; which is, that this Innova-  
 tion should have been made at the same  
 time in all the Churches of the World:  
 Which renders it so evidently impossi-  
 ble, that Mr. *Claud* could not extricate  
 himself otherwise (as we have shewn.)  
 than



man by an Engine or *Machine of Ren-*  
*renchment*, whereby he would have  
s believe, against all truth, that the  
point controverted in this matter, is not  
he belief of the whole World, but on-  
y that of the Occident, and of the Pro-  
vinces submitted to the Obedience of  
he Pope.

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SECT.

## SECT. 5.

*The Second Member of the Proof of the impossibility of an insensible change, from the end of the Ninth Age, to the beginning of the Eleventh.*

**T**He fourth Circumstance, viz. That this Innovation ought to have been made in a manner so imperceptible, as that no tract thereof remained to posterity, is treated in the ninth Chapter of the same Book, which has for Title, *Examination of the Engines or Means of Execution, in which is shewn the impossibility of an insensible change.* I would wish one should read it entirely, for they would have greater satisfaction: But not to be too prolix, I shall transcribe here the most necessary.

‘The

‘The inutility of the preceeding means made use of by Mr. *Claud*, gives us no ground to expect great matter from those he pretends were made use of to bring to pass this insensible change. So’ it may be seen in the Description thereof, made on his own proper words, that he knows not what to lay hold on, and employs contradictory means. Sometimes he makes the *Real Presence* establisht by the *noise of Disputes*, pag. 300. Sometimes he avows there were no Disputes in the Tenth Age, in which he pretends this change was made, *pag. 651*. So here we have right to ask of him in the first place, that he would take his option; and that in chusing one of these chimerical moyens he should confess he advanced the other falsely and timerariously.

‘Yet it must be granted, that if the contradiction be evident, it is in some manner necessary; and he was forced to it by the consequence of his false  
‘Prin-



‘Principles: For how could the Do  
 ‘ctrine of the *Real Presence* have been  
 ‘proposed to so many persons, who ne  
 ‘ver had heard tell of it, or who had  
 ‘aversion from it, and yet in an instant  
 ‘they should be perswaded of it, they  
 ‘should make no resistance against it,  
 ‘and have renounced all the lights  
 ‘and instructions to the contrary; and  
 ‘that this should happen generally in all  
 ‘the Families, in all the Monasteries,  
 ‘in all the Churches, in all the places of  
 ‘the West.

‘Never was there any thing more  
 ‘manifestly impossible; and for this  
 ‘reason Mr. *Claud* thought it was bet-  
 ‘ter to make the *Real Presence* be intro-  
 ‘duced *by the noise of Disputes*, pag.  
 ‘300.

‘But in like manner, how could it be  
 ‘that so many Disputes produced no  
 ‘Writing, that the *Paschasites* made  
 ‘none upon the matter, to clear the  
 ‘doubts that were proposed to them;  
 ‘that the *Bertramites* in rejecting the  
 ‘Do-

Doctrine of the *Real Presence*, should not have set down in writing, the Reasons of their resistance ; that being treated as Criminals and Hereticks by the *Paschasites*, they never attempted to justify themselves of the Crimes objected to them, and to retort them on their Adversaries? This is yet less possible ; and therefore Mr. *Claud* thought it better to confess (*pag. 651.*) that since there were no Writings upon the matter, therefore there were no Disputes upon it.

‘ Who will not here admire the strange effects of passion, even on those Spirits, which seems to have some light and knowledge? Although they could not hinder themselves from seeing the verity ; though they acknowledged and avowed it, when they did not foresee that it might serve to convince them, they feign to misken it, as soon as they perceive it to be contrary to their Designs and Pretensions. Mr. *Claud* saw very well, that

' it was impossible the Belief of the Re-  
 ' *Presence* should be introduced into the  
 ' Church, in case it had not always  
 ' been in it, without a great number of  
 ' Disputes and Contestations; and  
 ' therefore at first he lays hold on this  
 ' moyen, as absolutely necessary for  
 ' his purpose. *These Meanings or*  
 ' *Senses*, says he, *were assaulted by the*  
 ' *noise of Disputes*, pag. 30. But when  
 ' he saw that these Disputes did neces-  
 ' sarily draw after them Writings on ei-  
 ' ther hand, and that he could produce  
 ' none; he repents himself of the step  
 ' he had advanced, and retires back in  
 ' contradicting himself by a pretty An-  
 ' tithese as we have seen: *I conclude in-*  
 ' *deed*, says he, pag. 400. *that since*  
 ' *there were no Writings on the matter,*  
 ' *there were no Disputes about it. The*  
 ' *consequence in my opinion is reasonable;*  
 ' *but I do not conclude, that there ha-*  
 ' *ving been no Disputes, therefore the*  
 ' *Doctrine of the Church was not as-*  
 ' *saulted. The consequence is not good;*



was established without being defended. .... I conclude indeed, that if there had been Disputes on the point, Ignorance had not subsisted: But I conclude likewise, that Ignorance has subsisted, because there were no Disputes.

‘ If we require proofs from Mr. *Claud*, that the *Real Absence* (which he calls the Doctrine of the Church) was assaulted by false Philosophy, by the Intrigues of Monks, and by the Authority of the Court of Rome, which was never more fierce nor more powerful. He would be no less straitned than he is, to produce Writings and Disputes; for there is as little likelihood in the one as the other. Never was there any thing more remote from Philosophy true or false, than all what remains of the Writings of the Tenth Age: And if there was any ignorance greater in this than in other Ages, it was onely of *Aristotles* Philosophy, and Humane Literature: For the Ecclesiasticks of

‘that time, applied themselves onely  
‘to the reading of the holy Scripture  
‘and the Fathers.

‘That Authority of the Court of  
‘*Rome*, which Mr. *Claud* says was ne-  
‘ver so fierce nor so powerful, and by  
‘which he will have the true Doctrine to  
‘have been attacked, is also a fiction not  
‘only timerarious and groundless, but  
‘notoriously false, and contrary to the  
‘truth of History: For not onely the  
‘Court of *Rome* was neither fierce nor  
‘powerful in the Tenth Age, but was  
‘extreamly depressed; for the Empe-  
‘rours taking upon them to make de-  
‘pose the Popes, and elect others; it  
‘may be said, that during all this Age,  
‘the *Roman Church* was under the de-  
‘pendence of the Temporal Power, and  
‘consequently was never less in conditi-  
‘on to make a new Doctrine be recevied  
‘by the whole Church, as it was never  
‘farther from enterprizing it.

‘These Intrigues of Monks are meer  
‘fables, without likelihood and without  
‘ground.

ground. The Monks of these times were either disorderly and thought little on, changing the Faith of the Church; or reformed, as these of the Congregation of *Cluny*, the *Camaldulenses* establisht by St. *Romuald* in *Italy*, the Monks of *Germany* reformed by the Bishops. There were also several other Reforms made in *France* and *Germany*, of which mention is made in the Book of the *Perpetuity*: But all these Reforms aimed at the withdrawing of the Monks from the Intrigues of the World, and not to intangle them therein. We have yet extant the Life of St. *Mayeul*, written by St. *Odilon*, that of St. *Odo* written by an Author contemporary; those of St. *Odilon* and St. *Romuald*, written by *Petrus Damianus*. As all these persons were perswaded of the *Real Presence*; St. *Odo* speaks honourably of *Paschasius* in his Conferences; St. *Odo* saw *Berengarius*, *Petrus Damianus* survived the condemnati-



' on of his Heresie, and condemns it  
 ' every where throughout all his Books;  
 ' so they would have made no difficulty  
 ' to avow, that they whose Lives they  
 ' wrote, had laboured to establish the  
 ' Belief of the *Real Presence*. They  
 ' would have thought Intrigues for such  
 ' a subject honourable; and taking from  
 ' them the name of Intrigues, they  
 ' would have made them pass for works  
 ' of their Zeal for the Truth.

' And yet we find not that it's obser-  
 ' ved of any of these holy religious Men  
 ' that they contributed any manner of  
 ' way to root out the Opinion contrary  
 ' to the *Real Presence*, nor to spread  
 ' that Doctrine abroad.

' I knew not if Mr. *Claud* has been at  
 ' the pains to reflect on this Observati-  
 ' on, and if he sees the consequences  
 ' that springs from it. So that to help  
 ' him to draw them, I entreat him to  
 ' consider, that if it was true that the  
 ' Doctrine of the *Real Presence* had  
 ' been establish'd in the Tenth Age, and  
 ' pro

pagated into all the Provinces of Christendom. It must be absolutely necessary, that all those who were reputed for Piety and Learning in these times, had their part in its establishment, and laboured for the same. And as there can hardly be imagined a greater work, than to perswade this Belief to all the Ecclesiasticks, and to all the People, to overcome all the oppositions of their Reason and their Senses, fortified by the multitude, and by being accustomed to other more easie and more humane Cogitations: It would have doubtless been the principal Occupation of these *Paschasites*; and these *Paschasites* who should have so changed the Faith of the whole Church, could be no other than Men who were considered as the Heads of the Religion of that Age, and who by their Authority drew the Ecclesiasticks and People after them.

Now we have the Lives of the most part of these persons, written by Au-

‘thors contemporary, or at least of the  
‘following Age.

‘We can reckon more than twenty  
‘of them (whom I omit for brevity) and  
‘resume the Discourse by this reflecti-  
‘on.

‘But it is not said neither of these  
‘Saints, nor of any other, that they  
‘preached the Doctrine of the *Real*  
‘*Presence*; that they were zealous for  
‘its establishment; that they converted  
‘many persons to this Belief: And that  
‘which should have been their chiefest  
‘occupation, and the principal object  
‘of their Zeal and Devotion, according  
‘to Mr. *Clauld*’s fancies, is not so much  
‘as observed by the Historians, save  
‘only by St. Odo Archbishop of *Can-*  
‘*terbury*, Uncle to St. *Oswald*; but in  
‘a manner far from giving ground to  
‘think that the Belief of the *Real Pre-*  
‘*sence* was not that of his time. The  
‘History of St. Odo, which *William* of  
‘*Malmsbury* draws from *Osborn*, car-  
‘ries onely that several persons doubt-  
‘ing



'ing of the verity of the Eucharist, he  
 'confirmed them in the Faith by a Mi-  
 'racle, in shewing the Host changed  
 'into Flesh. *Plurimos de veritate Do-*  
 '*minici corporis dubitantes, says Wil-*  
 '*liam of Malmsbury, ita roboravit,*  
 '*ut panem Altaris versum in carnem,*  
 '*& vinum calicis in sanguinem, propa-*  
 '*lam ostenderet, & denuo in pristinam*  
 '*speciem retorta, usui humano conduci-*  
 '*bilia faceret, Guil Malmsb. in Odone.*  
 'The matter of fact is acknowledged  
 'by the Protestants themselves, though  
 'Baleus no less than Aubertin ascribes  
 'it to the Devil, *mendacibus Satanae*  
 'miraculis.

'This proves indeed that there were  
 'in St. Odo's time, some persons who  
 'doubted of the *Real Presence*; which  
 'is no strange thing, being that the My-  
 'stery itself is capable to excite these kind  
 'of doubts: And besides this, John Scot  
 'had retired himself to *England*, where  
 'he might have made some private Di-  
 'sciples of his Doctrine.

' But here its manifestly seen, that  
 ' this doubt was condemned by Odo,  
 ' Head of the English Church ; who  
 ' having been lookt upon as a Saint by  
 ' those of his time, and not accused of  
 ' Errour by any, is an unquestion-  
 ' able Witness of the Faith of the  
 ' Church of *England*, during the Tenth  
 ' Age

' The same *Osborn* in the Life of St.  
 ' *Dunstan*, chap. 44 speaks likewise of  
 ' the *Eucharist*, but onely occasionally,  
 ' and to shew how much this Saint was  
 ' replenished with the Spirit of God:  
 ' Being returned, says he, to the *Altar*,  
 ' he changed the Bread and Wine into  
 ' the Body and Blood of Jesus Christ, by  
 ' the holy Benediction: And when he  
 ' had given the Blessing to the People, he  
 ' left once more the *Altar* to preach;  
 ' and being inebriated with the Spirit of  
 ' God, he spake of the verity of the Bo-  
 ' dy of Jesus Christ, of the future Resur-  
 ' rection, and of Life eternal, in such a  
 ' manner, that one would have thought  
 ' they

they heard speaking a Man already  
beatified. Lo here the rank which  
was given to the Article of the *Real*  
*Presence* in the Tenth Age.

It ought moreover to be concluded  
from the example of St. Odo, that if all  
the Authors of the Lives of Saints had  
had any such thing to be related of  
those whose Lives they wrote, and if  
they had had ground to remark the  
Conversions they had made, they  
would not have omitted to have done  
it; and consequently their silence is an  
evident proof, that these Saints never  
had it in their view to inspire the  
Doctrine of the *Real Presence*; that  
they never dream'd of this project: And  
as it could not have been established  
by others than by them, it follows that  
it was not established by any person in  
that Age, because it needed not, being  
the ancient Belief of preceeding Ages.

After having remarked what ought  
to have been found in the Lives writ-  
ten particularly of the Saints of that  
time,



time, we pass next to the Histories, Annals, and Chronicles.

‘The same observation may be made  
 ‘on the Historian *Ditmarus* Bishop of  
 ‘*Mersbourg*, who at least had no less  
 ‘intention to write the Ecclesiastical  
 ‘History of his time, than that of the  
 ‘Temporal State of *Germany*: His  
 ‘great Birth did not suffer him to be ig-  
 ‘norant of what passed in his time: He  
 ‘was an intimate Friend of all the Bi-  
 ‘shops of his Age; and he makes the  
 ‘Eloge of several of them in his History,  
 ‘wherein are reckoned to the number  
 ‘of eleven: He speaks of a great many  
 ‘others, and makes his own Life in his  
 ‘History; but he neither mentions of  
 ‘himself, nor of any other that took  
 ‘pains to establish the Belief of the Real  
 ‘Presence.

‘Will Mr. *Claud* say that all these  
 ‘Bishops had no part in this Work, or  
 ‘that the matter was not worth the re-  
 ‘marking? Will he pretend that to  
 ‘withdraw *Germany* from an Opinion  
 ‘which

which the *Paschasites* must have lookt upon as a detestable Crime, to persuade the World a Doctrine so contrary to Reason; and which they judged so necessary for Salvation, was a thing too trivial to appear in the Eloge of these Bishops?

We find the same silence in all the other Historians of the Ninth and Tenth Age, how solicitous soever they were to transmit to us the Affairs of the Church. There are reckoned up ten, what Histories, what Annals or Chronicles, which says not so much as one word of that establishment of the *Real Presence*, of these Disputes, of these Conversions, nor of the Zeal of the Bishops of that time, to instruct all the people in that Doctrine,

In a word, as Mr. *Claud* who is acute enough to foresee what ought to be, misses not to rank amongst those means which could advance the establishment of the *Real Presence*, the *Intrigues of Courts*, the *Combinations* of

‘ of great Men, the Interests of Bishops  
‘ and other worldly Engines ; and which  
‘ he says he would have remarked, if he  
‘ had been living at that time : It must  
‘ be granted to him, that Intrigues which  
‘ should have had so great effects, ought  
‘ to have been most remarkable ; and  
‘ yet we find no mention at all made of  
‘ them, in any of the contemporary Au-  
‘ thors, who wrote the Lives of the  
‘ Princes and Princesses of this Age, as  
‘ in *Wittichindus*, *Ditmarus*, *Glaber*,  
‘ *Rodolphus*, *Helgaldus*, *Odilo*, and se-  
‘ veral others. Many proofs are there  
‘ seen of the Zeal of these two Princes  
‘ for Religion ; and it’s hard to find any  
‘ who were more careful, who had more  
‘ favour for the Church, and who had  
‘ more esteem and affection for the holy  
‘ Bishops and Religious Men of their  
‘ time. And if it was true that the Do-  
‘ ctrine of the *Real Presence* was intro-  
‘ duced in their time, it must have been  
‘ by their Authority and favour. Whence  
‘ comes it then, that that Zeal, and all  
‘ these



‘these Actions which should have flow-  
‘ed from it, have not been obser-  
‘ved by any Author : And that in the  
‘telling us of these Kings, of these Prin-  
‘ces and Princesses, they make no men-  
‘tion of their particular Devotion to the  
‘*Real Presence*, nor of the care they had  
‘to establish it more and more among  
‘the faithful.

And yet according to Mr. *Claud*, these Princes ought to have had a great hand in that Innovation, no less than the Pope and the Bishops, seeing that to make it the more credible, he supposes *Pascasius* his Doctrine, ought to have been established by the help of Violence and Authority. But it was found altogether established then, when *Berengarius* proposed his figurative Sence : So there must have been before *Berengarius*, either Princes or Popes, or Bishops, who employed Violence or Authority, to set it in that height of credit it was found in before *Berengarius* appeared. How comes it then, that in so many

many Histories, Annals, and Lives of holy Bishops, nothing of all that is to be seen.

‘ The prodigious silence of so many  
 ‘ persons, on a matter so important as  
 ‘ the universal change of Belief, which  
 ‘ could not have come to pass, without  
 ‘ the participation of all these he speaks  
 ‘ of, will stand for a most evident demonstration to all judicious persons;  
 ‘ there being no method more convincing to prove Negatives of this kind;  
 ‘ for it ought not to be pretended, that  
 ‘ these Authors should have prophesied,  
 ‘ that there were to come Men so audacious as to assert that the whole Church  
 ‘ had changed her Faith during this Age,  
 ‘ or that they were obliged to belye before-hand so ridiculous an Imagination  
 ‘ on.

I pretend then that the Minor is most clearly proved in respect of the first time; that is to say, the impossibility of a change, whereof no trace should have remained, which the *Calvinists* must

must pretend to have been made in all the Churches of the World, from the end of the Ninth, to the beginning of the Eleventh Age, is most solidly demonstrated. There remains then no more but to prove the second part of the Major ; that is, the unanimous agreement of all these Churches at this present time.

And the second part of the Minor, to wit, That it's impossible they should be found at present in this union, by an insensible change as to the Faith of the *Eucharist*, which should have hapned in all the Churches of the East, in the time that has run since *Berengarius* till now. And this is a thing more easie, because the truth of things nearer to us is discovered.

SECT.



## SECT. 6.

*Proofs of the Major in regard of the present time; that is to say, that the Eastern Churches, especially the Greek Church, are of the same Faith that the Roman Church is concerning the Eucharist.*

**I** Cannot tell if ever there was a matter of fact proved by so many pieces and irrefragable Testimonies, as the Agreement of the present Eastern Church with the *Roman*, in the Belief of the Myserie of the *Eucharist*, that is, of the *Real Presence, Transubstantiation, and Adoration.*

They are all to be seen, some in the *First Tome of the Perpetuity*, Book 12. others in the first Book of the *General Answer*; and more at length in the *Third Tome*, Book 8. Where they are found altogether marked at the end in a Table which here follows. *For*

*For the Greek Church of the Patriarchate of Constantinople.*

A Writing of a Nobleman of *Moldavia*, concerning the Belief of the Greeks, entituled, *Enchiridion*, sive *Stella Orientalis*.

Letter of M. *Olarius*, concerning the Belief of the *Muscovites* and *Armenians*.

Extract of a Synod held in the Isle of *Cyprus*, in the year 1668.

Attestation of a Priest and Canon of *Muscovia*, and of three other *Muscovites* in the Ambassadors Train, concerning the Belief of their Nation.

Confession of Faith required by *Methodius* from Doctor *Cicada*.

Extract of the Book of *Agapius*, Monk of Mount *Athos*, entituled, *The Salvation of Sinners*.

Attestation of eight Superiors and Monks of Mount *Athos*.

Attestation of *Methodius* Patriarch  
of *Constantinople*.

Attestation of the Superior of Mount  
*Athos*, concerning *Agapius*.

Attestation of seven Archbishops of  
the East.

Attestation of the Church of the I-  
sland of *Anaxia*.

Attestation of the Church of the  
Isles of *Cephalonia*, *Zacynthus*, and  
*Ithaca*.

Attestation of the Isle of *Micone*.

Attestation of the Isle of *Milo*.

Attestation of the Church of the Isle  
of *Chios*.

Attestation of a Superiour and the  
Monks of the Monastery of *Mauro-  
male*.

Letter of M. *Panjotti*.

Attestation of the Patriarch of *Con-  
stantinople*, of three other Patriarchs  
preceeding him, and of the Metropoli-  
tans of that Patriarchate.

Attestation of the Churches of *Mis-  
srelia*, *Colchis*, and *Georgia*.



Attestation of the Vicar Apostolick,  
Resident at *Constantinople*.

Attestation of M. *Casimir*, Resident  
of *Poland*.

Attestation of M. *Quirino*, Resident  
of the Republick of *Venice*.

Attestation of M. *Fieschi*, Resident  
of *Genoa*.

Attestation of the Ambassadors of  
the Republick of *Ragusa*.

Attestation of the Community of  
the Perots, as well Supetiours as Offi-  
cers.

Attestation of M. *Taisia*, on the  
Death of his Son, communicated by the  
*Greeks*.

Extract of some Decisions of the  
Church of *Constantinople*, sent to the  
*Russians*.

The Answer of *Marcus Donus* of  
the Isle of *Candia*, sent to Mr. *Claud*.

Attestation of the Monastery of St.  
*George*.

Extract of the Treatise of *Meletius*  
*Syrigus*, against *Cyrilus Lucar*.

*For the Greek Church of the Patriarchate of Alexandria.*

Extract of a Letter of the Patriarch of *Alexandria*, sent to *Constantinople*.

*For the Greek Church of the Patriarchate of Antiochia.*

Profession of the Faith of the Greek of the Patriarchate of *Antiochia*, concerning the *Eucharist*.

Condemnation of the *Calvinists* by *Macarius* Patriarch of *Antiochia*, of the *Greek Nation*.

A new Condemnation of the *Calvinists* by the Grecian Church of the Patriarchate of *Antiochia*, under the Patriarch *Neophilus*, signed by the Patriarch, Archbishops, Curats, Priests, Deacons and others.

Apology of *Sotericus Panteugenis* to the Patriarch of *Antiochia*, and to the Council, concerning the matters of which he was accused.

For the Grecian Church of the Patriarchate of Jerusalem.

Letter of *Nectarius* Patriarch of Jerusalem, to *Paysius* Patriarch of Alexandria.

Extract of a Synodical Treatise, composed by *Docitheus* Patriarch of Jerusalem; and by a Synod at the Dedication of the Church of *Bethlehem*, signed by sixty two Archbishops, Bishops, Abbots, Curats and other Ecclesiastics.

Extract of the Treatise of *Elias* Patriarch of Jerusalem, concerning the Mysteries, drawn from an Arabick Manuscript of the Kings *Bibliothek*.

For the four Patriarchs together.

A Book entituled, *The Orthodox Confession of the Oriental Church*, approved by the four Patriarchs.

Approbation of the second Edition of the same Book.



*For the Maronites.*

Act or Treatise of the *Marionites* of *Antiochia*, concerning the Faith of their Churches.

*For the Armenian Church.*

Attestation of the *Armenian* Patriarch, who is presently at *Rome*, concerning the of Belief the *Armenians* in matter of the *Eucharist*.

Attestation of *Uscanus* Bishop of *St. Sergius* in the Greater *Armenia*, given at *Amsterdam*.

Attestation of the Patriarch and of several Priests and *Armenian* Bishops residing at *Alippo*.

Attestation of the Patriarch of *Ermeazin*, concerning the Belief of the *Armenians*.

Attestation of the *Armenian* Archbishops of *Constantinople*, of *Amasea*, and *Adrinople*.

Attestation of the Patriarch of *Cis*,  
at number 10.

Attestation of the *Armenians* of  
*Cairo*.

Attestation of the *Armenians* of *Is-  
pahan* in *Persia*, at number 16.

*For the Church of the Syrians.*

Attestation of the Patriarch of the  
*Syrians*, concerning the Faith of their  
Churches, in matter of the *Eucharist*,  
12.

Condemnation of the *Calvinists* by  
the Church of the *Syrians* at *Damascus*.

Extract of an Arabick Manuscript of  
the Kings *Bibliothek*, shewing the Be-  
lief of the *Jacobites* concerning the *Eu-  
charist*, in the Tenth Age.

*For the Nestorians.*

Attestation of the Patriarch of the  
*Nestorians* of the Town of *Diabe-  
ker*.

Extract out of the Missals and Prayer-Books of the Nestorians.

*For the Church of Cophites.*

Attestation of the Patriarch of the *Cophites*.

Another Attestation of the same, concetning the *Eucharist* In particular.

These Attestations are to be found at the end of the Third Tome of the *Perpetuity of the Faith*, either at length or by citation of other places of these Books.

I know not if Mr. *Sphanhemius*, Professor at *Leyden*, will yet be so bold as to say, as he did in his *Strictures* against the Bishop of *Condom's* Book, that no regard is to be had to all these Attestations, as being given by the miserable Greeks, who can be made to say any thing one pleases for Money: *A quibus nihil non pretio extorqueas*. And so we have ground to think, that they continued



nued still in the Opinion of the *Calvinists* concerning the *Eucharist*, even when they seem to condemn it with the greatest zeal. But I perswade my self there is no honest man but will conceive indignation at an Answer so unreasonable, which leaves us no moyen to be assured of the Religion of any People. The least that those deserves who makes use of it, is to doubt whether they be *Christians*, *Jews*, or *Mahometans*; there being left them no way to hinder us from believing that they are in their heart any thing we please to suspect them of.

But to deprive them of all means of being able by their most unjust and extravagant Calumnies, to brangle those who shall read this little Treatise, I shall chuse one only of all these Testimonies, which is the Book of the *Orthodox Confession*, whereof the History is set down in the General Answer, Book 1. Chap. 9. in these terms.

‘If one should set himself on purpose, to contrive the Idea of an Act proper to decide the matter in question betwixt us, he could not in my Judgment require other conditions, and other circumstances than those I am going to speak of.

‘1. That it be signed and authorized by the four Patriarchs, and by the principal Bishops and Ecclesiasticks of the Eastern Church.

‘2. That it appear, that those who made and approved it, had not any intelligence with the *Latins*, and that they continue in all the particular Sentiments of the *Greek Church*.

‘3. That it was made for the particular necessities of the *Greek Church*, without that the *Latins* had any hand in it.

‘4. That the terms thereof be peremptory, and contain so clearly the Doctrine of the *Real Presence* and *Transubstantiation*, that Mr. *Claud* cannot elude them by his ordinary subtilties.

‘Now

‘ Now all these circumstances are ex-  
‘ actly found in the Act which I shall  
‘ here set down, whereof a Patriarch of  
‘ *Jerusalem* named *Nectarius*, has ta-  
‘ ken the pains to make the History in a  
‘ Letter at the beginning of it, and here  
‘ it is.

‘ *Peter Mogilas* who had been ordai-  
‘ ned Archbishop of *Russia*, by *Theo-*  
‘ *phanes* Patriarch of *Jerusalem*, having  
‘ assembled three of the most Learned  
‘ Bishops his suffragants, and the most  
‘ pious Theologues of his Archiepiscopal  
‘ City, to banish away the Errours and  
‘ Superstitions of his People, resolved  
‘ with them by unanimous consent, to  
‘ draw up a Confession of Faith, on the  
‘ Articles of the Christian Doctrine, and  
‘ to cause it be received and approved  
‘ by the Church of *Constantinople*, and  
‘ by the Synod which was there assem-  
‘ bled.

‘ To bring this to pass, they composed  
‘ a Book on the Articles of Faith, which  
‘ they entituled, *The Confession of Faith*  
‘ of



‘ of the *Russians*. And then they en-  
‘ treated the Church of *Constantinople*  
‘ to appoint those they should depute in-  
‘ to *Moldavia* in quality of *Exarcks*, to  
‘ examine it together with those whom  
‘ they should send on their side.

‘ The matter was executed as it was  
‘ thus projected. The Synod of *Con-*  
‘ *stantinople* did depute into *Moldavia*  
‘ *Porphyrius* Metropolitan of *Nice*, and  
‘ *Meletius Syrigus* Theologue of the  
‘ Great Church; to whose Piety and  
‘ Learning, the Patriarch of *Jerusalem*  
‘ gives very ample commendation: And  
‘ the Deputies of the *Russians* being met  
‘ there, that Confession of Faith was  
‘ examined with all exactness possi-  
‘ ble.

‘ But yet they did not content them-  
‘ selves with this examination, and to  
‘ render this piece more Authentick,  
‘ they thought fit to send it to all the  
‘ four Patriarchs of the Eastern Church,  
‘ and to submit it anew to their Judg-  
‘ ment.

‘ These

‘These Patriarchs then having received and examined it, found it so conform to the Belief of their Church, that not onely they approved it, and signed it with their own hands, with many other Bishops, but they appointed moreover, that instead of the Title it had before of *Confession of Faith of the Russians*, it should be thenceforth called, *Confession of Faith of the Eastern Orthodox Church*.

‘After the Letter of this Patriarch of *Jerusalem*, containing the History above-mentioned, we find at the very beginning of that Confession, the Approbation and Subscription of four Patriarchs, of nine Bishops, and of all the principal Officers of the Church of *Constantinople*.

‘The Approbation of the four Patriarchs, is dated in the year 1643, in the Month of *March*, and that of the Letter of the Patriarch of *Jerusalem*, which was prefixed only to the Print is only in 1662. This Confession no,  
‘having

‘having been printed in *Greek* till long  
‘time after it was made, and not being  
‘distributed before but in writ, because  
‘the *Turks* permits no Printing in their  
‘Empire.

‘As to all the other Conditions we  
‘have pointed at, they are likewise  
‘found in that Confession.

‘The *Latins* medled not in it any  
‘manner of way; it was allenerly made  
‘for the utility of the *Greek* Church.  
‘It was composed by the *Greeks*, ex-  
‘amined by all the Heads of the Eastern  
‘Church: These who composed it had  
‘no aim to gratifie any person.

‘It is now more than fourty years  
‘since it was made, and more than twen-  
‘ty since it was printed.

‘Yea it appears the *Hollanders* were  
‘employed for the printing of it, for  
‘certainly the Types are of *Holland*.

‘All rhe Doctrines controverted be-  
‘twixt the *Greeks* and *Latins* are  
‘therein openly asserted, and the Au-  
‘thors of this Confession can be no ways  
suf.



'suspected to have had any sway or inclination for the *Roman* Church.

'So that it's hard to imagine or deny a Book less suspect, more authorized, more authentick, and of which greater assurance can be had that it contains the true Sentiments of the Eastern Church.

'There remains no more but to see what it contains: And in this manner it begins to explain what regards the *Eucharist*.

QUE

## QUESTION 106.

*Which is the third Sacrament?*

*IT is the holy Eucharist; that is,  
the Body and Blood of our Lord  
Jesus Christ, under the appearances  
of Bread and Wine, Jesus Christ be-  
ing therein truly, properly, and really  
present.*

*Here is enough for any other than  
Mr. Claud. But that he may not toil  
his mind to seek here some evasion, I  
beseech him to hear what is read in  
the following Interrogation, it concerns  
the Conditions necessary for the cele-  
bration of this Mystery, and it has  
these express terms: In the fourth  
place, the Priest must be perswaded,  
that at the time when he consecrates  
the holy Gifts, the substance of the  
Bread, and the substance Wine, is  
changed into the substance of the True  
Body*

*Body and of the True Blood of Jesus Christ by the operation of the Holy Ghost, who is invocated at that moment.*

‘Here is already these mysterious words; without which, Mr. Claud thinks the *Real Presence* cannot be expressed, nor *Transubstantiation*; and with which he must then avow that it is most formally expressed: For himself grants, that the word *Transubstantiation* is not necessary when the matter is thus explained: But yet if he will require farther that we let him see the *Greek Church* using and authorizing it, he may be satisfied therein by the following words.

‘*After the words of Inovation, at the same instant Transubstantiation. (μετεμοίωσις) is made, and the Bread is changed into the True Body of Jesus Christ, and the Wine into his True Blood, the appearances of the Bread and Wine remaining by a divine Oeconomy. First that we may not see the Body of*

G

Jesus



' Jesus Christ *with our Eyes. but by Faith*  
 ' *in leaning on those words, This is my*  
 ' Body, this is my Blood ; and by so do-  
 ' ing that we may prefer his Words and  
 ' his Power, to our own Senses ; which  
 ' acquires the beatitude of Faith, accor-  
 ' ding to what is said, Blessed are those  
 ' who have not seen, and yet have be-  
 ' lieved.

' Secondly, That because Humane  
 ' Nature has horreur to eat raw flesh ;  
 ' so that seeing we ought to be united to  
 ' Jesus Christ, by the participation of  
 ' his Body and Blood, that Man might  
 ' not have aversion from it. God has  
 ' provided for this Inconvenient , in gi-  
 ' ving to Believers his proper Flesh and  
 ' and Blood, under the vails of Bread  
 ' and Wine.

' There remains no more to condemn  
 ' the Calvinists, but to determine that  
 ' this Sacrament ought to be adored  
 ' with the same Honour that Jesus Christ  
 ' is worshipped, that is to say, *Latria*,  
 ' and that it is a true Sacrifice ; and these  
 ' are

are seen in that Confession, in the following terms :

*The Honour you ought to render to these dreadful Mysteries, ought to be the same which you render to Jesus Christ himself: So that as St. Peter speaking for all the Apostles, said to Jesus Christ, Thou art Christ, the Son of the Living God; so every one of us worshipping with Latria Sovereign Worship these Mysteries, ought to say, I believe, Lord, and confess that you are the Christ the Son of the Living God, who came to the World to save Sinners, of whom I am the chief.*

*Moreover, this Mystery is offered in Sacrifice for the Orthodox Christians, both Living and Dead, in hope of the Resurrection to Life eternal.*

*And a little after: This Mystery is propitiatory before God, both for the Living and the Dead. The clearness of these Words, suppresses all reflecti-*

‘ons, which could do no more but ob-  
 ‘scure it.

Hitherto is what was said in the year  
 1671. But whereas it was thought  
 then by the Characters, that this Book  
 had been printed in *Holland*, it was af-  
 terwards known to be certain; and we  
 have learned the History of it from M.  
*Nointel*, Ambassadour of *France* at the  
 Port, who writ to *Paris* in these terms  
 the year 1672. as is to be seen in the  
 Third Tome of the *Perpetuity*, Book  
 8. Chap 14.

‘The 15th of *February* one of my  
 ‘Friends has told me, that having dis-  
 ‘cussed with M. the Resident of *Holland*  
 ‘and the Discourse falling upon the Re-  
 ‘ligion of the *Greeks*, mention was  
 ‘made of the Book entituled, *The Or-*  
 ‘thodox Confession of the Catholick and  
 ‘Apostolick Church of the East, as ju-  
 ‘stifying her Belief of the Real Presence  
 ‘and of *Transubstantiation*.

‘M. the Resident Discoursed of the  
 ‘origine of the printing of this Book.

‘for



for he told him that M *Panajotti* having sent the Copy into *Holland* to be printed there on his expences, the States would not let his Money be taken; but to gain his favour, had caused most caretully to print it on their own Charges; and had entrusted several Boxes of the Impression to their Resident to be made a present to M. *Panajotti*.

The fourth of *March* I ordered *Fontain* to go to M. the Resident of *Holland*, to thank him for what he had sent me by his Secretary, before his Voyage to *Smyrna*, and to offer him his Services at the Port whither I was dispatching him. He entreated him that he would do me the favour to give me one of these Books, entituled, *The Orthodox Confession of the Catholick and Apostolick Church of the East*: And to let me know how it was printed, and by what means some of the Copies thereof had come to his hands. The Resident having testified how sen-

sibly he was obliged by my civility, assured *Fontain* that he and all that was in his House, was at my service; and he gave him two of the Books which I desired, telling him they were the only two that remained; and that as to their printing, *Desbrosses* who was here Secretary in the year ..... there being then no Resident, was desired by Mr *Panajotti* to cause print in *Holland* a form of Catechism, which he gave him in a Manuscript, declaring that he would make the expences; that this Secretary having informed the States. they caused print it on their Charges; that it cost them four thousand pounds to fill the Boxes, in which were many Copies.

‘ M. the Resident added, That being at that time named to come and reside for the States at *Constantinople*, he was appointed by them to take the charge of these Boxes, and to make a Present of them to M. *Panajotti*: And that there were a dozen and half of  
‘ Copies

Copies Bound after the *Holland* manner, whereof he presented him twelve; and as to the other six, there were no more undisposed of, save onely these two which he had given me.

Finally, That which should compleat the Conviction of the most incredulous, if any could be, after what is said, is what is set down concerning the same Book of the Orthodox Confession, in the said Tome of the *Perpetuity*, Book 8. Chap. 15.

‘ In the mean time that these Acts  
‘ and Attestations of the *Græck* Church  
‘ were at the Press, the Secretary of the  
‘ Ambassadour arrived at *Paris* from  
‘ *Constantinople*, to bring to his Majesty  
‘ the Ratification of the Treaty concluded  
‘ with the Port, and brought  
‘ with him the Originals of several Authentick  
‘ Attestations, which the Patriarchs of the East  
‘ had entreated the Ambassador to cause  
‘ present to the King, for justification of their Faith  
‘ against the Calumnies of the *Calvinist*



‘Ministers. There was amongst these  
 ‘Attestations a Manuscript very sum-  
 ‘ptuously Bound, which Mr. *Pana-*  
 ‘*jotti* made a Present of to his Majesty  
 ‘to be conserved in his Library, and to  
 ‘serve for ever as a Testimony of the  
 ‘Faith of the Oriental Church.

‘This Manuscript is one of the Ori-  
 ‘ginals of the Orthodox Confession; it’s  
 ‘Subscribed by the Patriarch of *Con-*  
 ‘*stantinople*, by many Bishops, and by  
 ‘several Officers of the Church of *Con-*  
 ‘*stantinople*: But whereas the Printed  
 ‘Copies are onely in Greek, this Manu-  
 ‘script is in Greek and Latin, the Latin  
 ‘being no less Original than the Greek.

There is prefixed to it a new Appro-  
 bation of *Dionysius*, bearing that M.  
*Panajotti* has caused set out a new Edi-  
 tion of it, at the request of the Patriarch,  
 and that this Gentleman has distributed  
*gratis* Copies rthroughout the whole  
 East. Here follows that Attestation.

Dionysius by the mercy of God Arch-  
Bishop of Constantinople the New  
Rome, and Oecumenical Patriarch.

‘ **T**Hose who make the holy Books  
‘ their daily study, and applies  
‘ themselves continually to them, do  
‘ certainly reap thence very great fruit  
‘ for Salvation, for it is as a way in which  
‘ they cannot go astray, which leads in  
‘ a supernaural manner, those who aim  
‘ streight at eternal Glory, and which  
‘ procures them a happy end; it be-  
‘ ing according to the Scripture, that he  
‘ is blessed who meditates day and night  
‘ in the Law of the Lord.

‘ Wherefore considering that the  
‘ reading of this Orrhodox Doctrine  
‘ may be very profitable, which hav-  
‘ ing been Composed some years ago  
‘ by the Orthodox Doctors, approved,  
‘ received, and confirmed, by the Ve-  
‘ nerable Patriarchs our Predecessors,  
‘ and

‘and printed some time after by the care,  
‘pains, and expences, of the most Wise  
‘and Orthodox Signior *Panajotti*, first  
‘Interpreter of the Emperours of the  
‘East and West, our Dearest Spiritual  
‘Son full of Piety and Divine Zeal, with  
‘an extraordinary prudence, has *gratis*  
‘distributed Copies thereof round a-  
‘bout to Christians for the publick  
‘good. And all the Copies that were  
‘Printed, being employed in this Di-  
‘stribution which was made of them;  
‘several persons who earnestly demands  
‘so profitable a piece, cannot have it  
‘we Judged it our duty to provide for  
‘this, and to sollicite the same Signior by  
‘his accustomed bounry, to supply this  
‘want, and put remedy to it by a second  
‘Edition; holding out to him that he  
‘would thereby aquire to himself Re-  
‘putation not only equal to that he has  
‘already throughout the World, and  
‘whereof no person is ignorant, but a bet-  
‘ter and far surpassing it; to wit, that by  
‘which noble Actions becomes immor-  
‘tal.



tal. And as he has a fervent zeal and  
passionate desire of the publick good,  
so he has not neglected our Counsel;  
but on the contrary, has incontinently  
by Gods help putten it in execution,  
and by a second Impression, has given  
of new a great number of Books to  
the Faithful; by so doing, rendering  
a piece of important service to the Au-  
thor of them, in not suffering his Work  
to be buried in obscurity: for M. Me-  
lettus Syrigas, Doctor of the Great  
Church, has by order of the Patriarch  
and Synod, laboured most carefully to  
review and set the Book in order.  
Therefore ye Orthodox Christians, re-  
ceiving favourably this Book of the  
Orthodox Doctrine, as pious and pro-  
fitable to Souls, give thanks for it to  
the common Benefactor, and keep it  
well withour ever neglecting the read-  
ing of it, for Life eternal is found in the  
Meditation of the holy Scriptures;  
which I wish all of us may attain to in  
Jesus Christ our Lord, to whom be  
Glo-

‘Glory for ever. *So be it.* The year  
‘1672. in the Month of July. Indicti-  
‘on 5.

*Seal of the Patriarch,*  
Dionysius of Constantinople.

But this Original being in Greek and Latin, I thought that if it was needless to set down the Greek Text, which being a strange Language, would be understood by few, it would be fit to insert here in the Latin Tongue, what is there said of the *Eucharist*, and which has already been cited in French in the General Answer.

QUE.

## QUESTIO. 106.

*Quodnam sit tertium Mysterium?*

**E**t Eucharista, sive Corpus & Sanguinis Christi Domini sub speciebus panis & vini, & realis presentia. Hoc Sacramentum excillit aliis, & magis conducit salutis animæ nostræ: in hoc enim Sacramento omnis gratiæ bonis Christi fidelibus manifestatur & præsentatur.

In the following Question.

**A** Nimadvertendum est ut Sacerdos habeat talem intentionem, quod ipsa vera substantia panis & substantia vini Transubstantientur, in verum Corpus & Sanguinem Christi, per operationem Spiritus Sancti cujus invocationem facit tum temporis ut perficiat Mysterium hoc orando & dicendo. Mitte Spiritum Sanctum in nos, & in hæc pro-

post-



posita dona, & fac hunc panem pretiosum Corpus Christi tui; quod autem est in hac calice, pretiosum Sanguinem Christi tui, transmutans per Spiritum Sanctum. Statim enim ad hæc verba fit Transubstantiatio, & Transubstantiantur panis in verum Corpus Christi, & vinum in verum Sanguinem Christi, remanentibus solum speciebus visibilibus, & hoc fit secundum divinam dispositionem propter duo. Primo ne videamus Corpus Christi, sed credamus illud esse propter verba prolata à Christo Domino, Hoc est Corpus meum, & hic est Sanguis meus, plusquam sensibus nostris. Siquidem pro hoc promisit nobis beatitudinem dicens; Beati qui non vident, & credunt. Secundo quia natura humana abhorret usum vivæ carnis; & quoniam debet homo uniri Christo Domino per communicationem carnis Christi Domini, & Sanguinis Christi Domini; ne igitur abhorreret constituit Dominus dare carnem suam, & Sanguinem suum in esum, & potum sub speci-

*specibus panis & vini. De quo divi Damasceus & Gregorius Nyssenus fusius disputant.*

De Exhibendo Honore qui debetur huic  
Mysterio tanquam ipsi Christo.

*Quemadmodum sanctus Petrus de ore omnium Apostolorum dixit: Tu es Christus, Filius Dei viventis, ita & nos dicimus cultu Latriæ, Credo, Domini, & confiteor quod tu es Christus, Filius Dei vivi. Est etiam id Mysterium Sacrificium pro vivis, & defunctis iis qui in spe resurrectionis mortui sunt; quod Sacrificium ad extremum iudicium non cessabit.*

There is at the end of the Manuscript an Act of Legalization of the Ambassador, who gives Testimony of the Truth of what I have related, whereof the tenor follows.

We

**W**E CHARLES FRANCIS  
OLIER of *Nointel*, Coun-  
sellor of the King in his Councils in his  
Court of Parliament of *Paris*, and  
Ambassador for his most Christian Ma-  
jesty at the *Ottoman* Port, do certifie  
and attest, That the present Latin and  
Greek Manuscript, entituled, *The Or-  
thodox Confession of the Church of the  
East*, was consigned into our hands by  
the Signior *Panajotti*, first Interpreter  
of the Port; who having assured us that  
it would serve efficaciously to establish  
the verity of the Book bearing the same  
Title, printed by his care, seeing it is one  
of the Originals of it, and has the Ori-  
ginal Signatures of the Patriarchs at it:  
He did out of Zeal to vindicate his  
Church from the Affronts put upon it,  
entreat us to deal with his Majesty, that  
he would be so good as to accept of it  
for the Confusion of those that would  
call it in question. And as he lookt  
upon it as a matter of Conscience and  
Ho-



honour in imitation of the Patriarchs & Prelates of his Church, to put the matter of fact contested, in the greatest evidence possible; he sent us the last year an Approbation of the same Book by *Dionysius* the Patriarch, then holding the See of *Constantinople*, which we set before that Manuscript. All these Verities being certain, to the end none may doubt of them, we make no difficulty to confirm them by our Subscription, and the Seal of our Arms, and the Counter-Seal of our first Secretary.

*Given at our Palace on the Channel of the Black Sea, the Eleventh of September, 1673.*

*Olier de Nointel, Ambassadour to his Majesty at the Ottoman Port.*

By my said Lord his Command.

**Le PICARD.**

What can one say against this proof? Is not this piece as decisive as if it had been made in the *Sorbonne* or at *Louvain*? Is it not beyond all suspicion of having been extorted by the *Roman Catholics*? Can any imagine that it could have been altered in the printing, coming onely from the hands of a *Greek*, a Person of Quality most zealous for his Religion, to those of a *Protestant*, who sent it to *Amsterdam*, where it was printed at the Charges of the States? Can any thing be imagined more Authentick in the *Greek Church*, seeing we find that having been at the very first approved by the four *Patriarchs*, and several *Bishops*, it has still continued to be in so great esteem, that the new *Patriarch of Constantinople* desired to have it reprinted, that it might be the more easily spread over all and every where.

There

There remains then no more but  
to prove the second part of the Mi-  
nor, to the end it may be said that  
we have invincibly shewn the Faith  
of Catholicks concerning the *Eucha-*  
*rist*, to be the ancient Faith of the  
Church.

---

H 2

SECT.



## SECT. 7.

*Proof of the second part of the Minor, which is, that it is impossible there should be made an insensible change in the Belief of the Eucharist in all the Eastern Churches, during the time that has intervened betwixt Berengarius and us.*

**T**Here would be no need to be at the pains to prove this, if Mr. Claud, and the Ministers who have putten in his hands the Defence of their Cause, were not altogether unreasonable; for having proved most clearly in the second Section, that these Churches were found united in the Belief of the *Eucharist* in *Berengarius* his time; and in the preceeding Section, that they are presently united in the same Faith: to imagine that it was by an insensible innovation happened in that interval, they  
come

come to the condition they are in at this day, it must be feigned that the Eastern Churches having embraced the Opinion of the *Real Presence* in the Eleventh Age, they should resume some time after, that of the *Real Absence*; and then again by an insensible change they should have fallen back again into the same condition wherein they certainly were in the Eleventh Age, in believing as they do certainly at this day, the *Real Presence, Transubstantiation*, and the *Adoration* of Jesus Christ in the *Eucharist*. It's easily percieved how ridiculous this fiction would be.

But because Mr. *Claud* would not acknowledge this agreement of the Eastern Churches with the *Roman* in *Berengarius* his time, for no other reason but because it pleases him to pretend all is false which seems disadvantageous to his Cause; we have thought fit to follow him in his wandrings, and to let him see, that setting aside all what proves that agreement in *Berengarius* his time, there

is nothing more contrary to common sense, than that which he would persuade as most possible, *viz.* That the *Greeks* having believed, as he supposes the *Real Absence*, until the end of the Eleventh Age, did since that time by an insensible Innovation, whereof no memory remains, come to believe the quite contrary, that is, the *Real Presence*, *Transubstantiation*, and *Adoration*, which is the state they are found in at this day.

And it must be carefully observed, that what we have demonstratively proved, reaches not only to shew that some particular persons of the *Greek Church*, or even some or several of their Churches entirely believes what I say; but that it is the manifest Belief of the whole Body of these Churches; as it is that of the *Roman Catholick Church*. This then ought to have been the effect of that pretended insensible Innovation, in whatsoever time it is placed during the six Centuries of years that have intervened



intervened betwixt *Berengarius* and us. And this is what we have shewn in the third Tome of the *Perpetuity*, Book 8. Chap. 21. to be the most incredible of all *Chimeras*; so I need no more to prove the second part of the Minor, but to set down here what is written there.

The least spark of common sense perceives instantly, that it was impossible that the *Latins* being mixed throughout the whole East since the Eleventh Age, with those Societies separated from the *Roman Church*, being strongly perswaded of the *Real Presence*, having it most present in their minds more than any other Article, punishing in the West with all sorts of rigour those who doubted of it, and examining carefully all the points of Belief of these Societies, which did not agree with their own; that these *Latins*, I say, should not have perceived, during the whole space of six hundred years, that these Societies had another Faith than they concerning this Article;

cle; or that perceiving they should have thought fit to dissemble it; and that in like manner those Oriental Societies could continue six hundred years, either without perceiving in the *Latins* that difference of Belief in so important an Article, or without upbraiding it to them, in so many Writings they made against them.

Of these two parts, which are equally ridiculous, Mr. *Claud* betakes himself to the second, in his third Answer, by maintaining that this came to pass by the policy of the *Latins* upon one hand, and by the timorousness of the Oriental People on the other; and this we have refuted in the General Answer, by representing only the absurdity of this supposition, according as we shall set it down here.

Mr. *Claud* supposes in the *Greeks*, and in all the other Societies of the East, that is, in an infinite number of Men, a timorousness of six hundred years, hindring them all to rise up against



gainst the *Latins*, and to treat them as Idolaters on the Doctrine of the *Real Presence*. He stops the *Latins* mouth on the same point, by a piece of policy of six hundred years continuance. Neither Charity, nor Zeal, nor the natural inclination Men has to tell the Verity, nor Hatred, nor Interest, never makes any of the *Latins* nor any of the *Greeks* belye themselves. The *Latins* are feared to offend the *Greeks* by this reproach, even then when they are putting them to death; and the *Greeks* are feared to offend the *Latins* on this point, even when they are dying for their Religion, or being in security, they abandoned themselves to the greatest violence of their hatred.

And what is yet more wonderful, is, that the means by which the *Latins* are combined in this politick reservedness are so hidden, that they could never yet be discovered in the least; so far extended, that they are practised by the Popes,



Popes, by the Cardinals, by the Bishops, by the Priests, by the Monks, by the Souldiers, and by the curious Travellers; and so efficacious, that they never suffered any one person to bewray the secret. They suffer all the other passions to act against the *Greeks*, they suffer the utmost rigours to be exercised against them. all kind of reproaches to be made to them, even such as naturally seems by the thread of the discourse to lead to the accusing them of not believing the *Real Presence*, if it could have been made with truth; but it stops their Pen and Tongue precisely when it comes to the point of passing to that; and this for the space of six hundred years, not in one onely place, one onely Town, one onely Province, but in the greatest part of the World.

‘ Here is what Mr. *Claud* endeavours  
 ‘ to perswade those of his Religion, and  
 ‘ which he pretends to have rendred  
 ‘ probable. Without this twofold sup-  
 ‘ position of a timetousness of six hun-  
 ‘ dred

‘dred years, domineering in all the  
‘Christians of the East, and smothering  
‘all other passions: and that of another  
‘Policy equally lasting amongst the  
‘*Latins*, practised by them with an in-  
‘violable fidelity, and suppressing also  
‘in them all the feelings and inclinations  
‘of Nature; Himself must avow that  
‘the *Greeks*, and other Oriental Socie-  
‘ties, believe the *Real Presence*. This  
‘is what all his Answers are reduced to.  
‘It is this rare invention which is the  
‘ground of the extraordinary satisfacti-  
‘on he declares he has of his Work. It’s  
‘by this he pretends to have overthrown  
‘the Argument of the *Perpetu ty*. But  
‘if he be a Man to feed himself with his  
‘own dreams, I hope there are few who  
‘will be of his humour in that, and who  
‘will not allow me to conclude against  
‘him,

‘I That the union of these matters  
‘of fact we have set down, proves with  
‘an entire certitude, that the *Greeks*  
‘and other Oriental Societies to whom  
‘they

' they may be applied, believes the  
 ' *Real Presence*, as the union of the  
 ' same matters of fact proves, that the  
 ' *Calvinists* believes the *Trinity* and *In-*  
 ' *carnation*.

' 2. That this consequence extends  
 ' farther, and shews not onely that the  
 ' *Greeks* and other Christians of the  
 ' East. are presently perswaded of that  
 ' Doctrine; but that they have been  
 ' always perswaded of it since *Berenga-*  
 ' *rius*; and consequently that includes  
 ' entirely the matter of fact which is  
 ' found in the first Volume of the *Per-*  
 ' *petuity*; and that it destroys in parti-  
 ' cular the whole second Book of Mr.  
 ' *Clauds* Answer, to which he had given  
 ' for Title, *Nullity of the Consequence*:  
 ' And which is most easie and most im-  
 ' portant to make appear.

' He strains himself in that Book to  
 ' prove that the Doctrine of *Transub-*  
 ' *stantiation*, could have been introdu-  
 ' ced amongst the *Greeks* and other  
 ' *Schismatical Societies*, by the mixture

' of



of the *Latin* Church with them, by the Missioners whom the Popes sent thither, and by the power which the *Latins* had over the Christians of the East. But granting to Mr. *Claud* all the matter of fact he alledges, there needs no more but to tell him in one word, That they prove exactly the quite contrary of what he pretends, and that it cannot be better proved than by these very same matters of fact.

‘That which always deludes him, is, that whereas humane Things are tied to innumerable circumstances, which most frequently renders them possible or impossible, easie or difficult, he disjoyns them from all the circumstances to which they are tied, to make metaphysical Questions of them, which he considers in a speculative and abstract manner, as if the matter in hand were of a World separated from ours, whereof we knew no news.

‘He

' He examines in the Air that questi-  
 ' on, Whether it was possible that *Tran-*  
 ' *substantiation* (under which he will  
 ' have the *Real Presence* comprehen-  
 ' ded, though he dare not say it) should  
 ' be introduced since *Berengarius*, in  
 ' the Societies of the East. And he  
 ' thinks it enough to find some vagrant  
 ' causes, which has a remote and meta-  
 ' physical proportion with that effect.  
 ' Hence it is that he tells us stories  
 ' which are as useless for him, as they  
 ' are useful being turned against him.  
 ' But to undeceive him, there needs no  
 ' more but to oblige him to consider  
 ' them such as they are, and to cloath  
 ' them with all the circumstances which  
 ' are really annexed to them.

' First therefore it is certain that the  
 ' *Latins* have not totally reduced these  
 ' Societies to an union with the *Latin*  
 ' Church: if they converted some par-  
 ' ticular persons, they converted not  
 ' the whole Body of them: they were  
 ' not able to make them quit their anci-

ent Opinions, nor change their ancient Discipline, to which for the most part they adhere as closely as ever.

Let Mr. *Claud* then include in the first place this circumstance in the question he treats, and let him examine not whether it be possible in general that the *Latin* Missioners perswaded all these People of the Doctrine of the *Real Presence*. But whether it be credible that these Missioners, not having been able to make be received in any of these Societies, neither the Doctrines of the *Roman* Church, nor the points of Discipline in which they disagreed from her, nor to pacifie their minds toward that Church, nor hinder them to treat her as heretical; yet they generally succeeded in making be received in all these Societies, a Doctrine so strange, as that of the *Real Presence* must have seemed to those who had been Educated in another Belief.

He



• He must besides add to this Question, his double Supposition of a  
• general timorousness amongst all the  
• Oriental Christians, and a general policy amongst the *Latins*, during all the  
• time he appoints for this change; for  
• as in the progress of this introduction,  
• it cannot be shewn that the *Greeks*,  
• and other Oriental People unconverted, did withstand the *Latins* in this  
• point, or took thence ground to upbraid those who had not yet embraced  
• their Faith; Mr. *Claud* is bound to  
• shew us that this introduction is possible with these two circumstances; that  
• is to say, he ought to make appear it is  
• possible that all the unconverted Eastern People seeing a new Doctrine  
• spread amongst them, did for fear of  
• the *Latins*, suppress all what natural  
• Jealousie and the Principles of their  
• Religion could furnish them of Reasons  
• and Arguments against so strange a  
• Doctrine, and that all of them suffered

ered it without any resistance to be introduced in the whole World.

He must also shew it possible, that all these Missioners, who conversed amongst these People, and who knew them to be infected with the Errour of *Berengarius*, who all lookt upon this Errour as a damnable Heresie, who instructed them carefully on this point, who saw their Doctrine received by some and rejected by others, could all without any apparent reason, observe a silence on this point so Religious; that none of them accused these Nations of the Errour of *Berengarius*, none inserted it into the Catalogue of their Heresies; none gave notice thereof to the Popes; none of them made any Books for their Conversion; none used any rigour against those who refused to believe the Doctrine of the *Real Presence*, how great power soever he had to use it: That none in any Book made ostentation of the success of his preaching on this point; none

'is found to admire that astonishing ali-  
 'ance of so extraordinary a docility to  
 'receive this Doctrine, with so inflexible  
 'opiniatoriness to reject all other Do-  
 'ctrine inculcated to them; and that  
 'finally they all conspired to deprive  
 'us of the knowledge of so great an e-  
 'vent.

'This is what Mr. *Claud* should have  
 'undertaken to persuade possible, if  
 'he would have destroyed that conse-  
 'quence which he impugns in the Title  
 'of that second Book, and which he  
 'establishes by the whole Book it self.  
 'But as he durst not so much as attempt  
 'it, there needs no more to renverse all  
 'that Book, but to shew him what he  
 'had to prove, and to make be observed  
 'that the mixture of the Missioners and  
 'the power of the *Latins* over the  
 'Greeks and other Oriental Christians  
 'proves very ill that they could make  
 'them receive the Doctrine of the Real  
 'Presence with these circumstances  
 'but proves perfectly that it is impossi-

'ble



on one hand they should not have covered that Errour in the *Greeks* and other Eastern Christians, if it had been amongst them; and yet less possible on the other hand, that they should not have upbraided it to them, and endeavoured to root it out, if they had discovered it. Whence it follows, that never having done it, by *Mr. Claud's* own confession they must have been altogether free of it. It's the only rational conclusion can be drawn from the matter of fact alledged by *Mr. Claud* in his second Book, and were to lose time to refute it after any other manner. There needs no proof to establish a matter which Reason perceives with so great evidence.

## S E C T. V I I I.

*Some Consequences which may yet be drawn from this Argument., and which necessarily follows from the agreement of all Christian Societies in the belief of the Real Presence and Transubstantiation, which is proved in this Book.*

**A**S the Scope of this Book was only to illustrate more the Proof of the Perpetuity of the Faith of the Church concerning the *Eucharist*; I think it fit to set down here some Consequences which springs from it, and some clearing which may be drawn from it, to overturn the Arguments of the *Calvinists*, and to fortifie the Proof of the *Catholics*.

The first of these Consequences is so much the more considerable, that it ruins instantly the chief Objections of

Protestants, and cuts off innumerable important Contestations, which overcharging the Understanding, makes it lose the sight of Truth.

These who are acquaint with the manner how the Protestants impugns the Doctrine of the Church, concerning this Mystery, knows their strongest endeavours are employed to turn to their own sence, the Words by which *Jesus Christ* did institute it; and to this they strive to reduce the Question. They make long Treaties, composed of many *Metaphysical* Arguments, to find their own Opinion in these Words, *This is my Body*; they employ long Discourses to explain every Term: The Word *This*, the Word *Is*, the Word *Body*, and all that aims to persuade that these Terms are not to be taken in a proper and literal sence, but ought to be understood in a Figurative and Metaphorical sence, by supposing that *Jesus Christ* intended only to



teach us by them that he made the *Bread* the Figure of his *Body*.

As there is nothing less certain than these Arguments, which have no other but obscure Principles, so they agreed not among themselves, but only in the design of impugning the Doctrine of the Church: And when the Question was to explain the meaning of these Words, they fell into the confusion of innumerable different Explications, which *Luther* reduces to seven, and compares to the seven Heads of the Beast in the *Apocalypse*, \*

some have placed the Figure in the Word *Is*, others in the word *Body*; some have put one kind of Figure in them, some another kind; and by the different Shuffling together of the Explications,

diversi, argutis dimicant diversis, omnes jactant revelationes precibus & lacrimis impetratas. *Luth. Ep. ad Spalatinum clas. 2. locor, comm. cap. 15. pag. 48.*

\* Habet sacramentaria secta jam, ni fallor, sex capita uno anno nata: mirus spiritus qui sic dissentiat sibi. Carolstadii 7870 fuit una, quæ cecidit. Zuin- glii est altera quæ cadit & colampa dii figuratum & Silesia quæ cadit. Cecedit & quarta Carolstadii qui sic verba disposuit, quod pro vobis traditur est corpus meum. Quinta surgit jam & stat in Silesia.-- Hi omnes spiritus invicem di-

they have given to every one of the Terms, they have produced an extream great variety of different meanings. *Carlostadius* will have the word *This*, to relate to the Body of *Jesus Christ* which sate at the Table: *Zuinglius* rejects this Explication, and will have *Jesus Christ* to have given no more but a simple Figure of his Body. *Calvin* rejects *Zuinglius* his sence, no less than *Luther's*, and maintains they are both in the wrong, ( *Treatise of the Supper at the end.* ) *Socinus* rejects *Calvin's* sence, and the *Quakers* rejects them all.

These differences and variety of Opinions are inevitable, as often as men will regulate by Philosophical Reflections and Arguments, these matters whereof they should judge by simple impression, and good sence. One is dazled, and loses himself in these Metaphysical Cogitations, and ceases to understand what he understood before: and that which breeds no difficulty to those

those who play not the Philosopher, and follows simply Nature and common Sense, in the signification of the Terms, becomes obscure and inexplicable when it's made the object of the kind of speculations. Many Examples of this might be given, but for brevities sake they are omitted.

Certain it is, when *Jesus Christ* pronounced these Words, *This is my Body*, he spake not to be understood only by Philosophers and Metaphysicians: on the contrary, they are the last to whom he would allow the understanding of these Divine Verities, because their ways are most opposite to the ways of Faith. He designed that his Religion should be followed by multitudes of simple People, and those who reasons little, and dives not to the bottom of things. Who then can doubt but that we ought to judge of the sense of these fundamental Words, ordained to instruct us in the belief of this Mystery, by that general and common Impression,



pression, which these kind of People receives, without so many reflections: And consequently that these common Impressions are the rule of the meaning of these Words, *This is my Body*; seeing otherwise it would follow that *Jesus Christ* should have led into error all those who following Nature and common Sense, should have *bonâ fide* understood these Words in the sense they imprint naturally.

The Question then is only to find the simple and natural Impression which the Church has received by these words. Now what more proper means could be made choice of to perceive the sense these words are taken in without Philosophy, and without Metaphysick, in following simply Nature and common Sense, than to consult in what sense they were *de facto*, taken since the Apostles to this day, by all the Christians of the World, who were not concerned with our Disputes? And this is seen by the agreement of all Chri-

Christian Societies in the belief of the *Real Presence*, which we have so clearly and solidly proved in this Book ; for it's manifest they entered not in that belief, but in taking the Words of the Institution of the Blessed *Sacrament* in a literal sence ; and in understanding that after the Consecration, the Bread became the true Body of *Jesus Christ*.

They did not amuse themselves to play the Philosopher on the meaning of the word *This*, on the meaning of the word *Is*, on the meaning of the word *Body* ; they did not study the tropes and figures, but without so many boutways, and reflections, they all conceived that it was the very Body it self of *Jesus Christ*. This is what these words bred in their minds ; this is what they expressed by their Professions of Faith.

Mr. *Claud*, and several other Ministers, would indeed perswade us, if they could, that there is nothing more natural and easie to find than their figurative sence they give to these Words. For  
when

when there is no more to be done but to assert things boldly, and to make shew of much confidence, these Gentlemen never find themselves straitned. But to see how little sincere they are in this matter, there needs no more but to read what we have answered to them in the two first Books of the second Tome of the *Perpetuity*. Certainly if that figurative sence was so easie to be found, how came it to pass that all these Christians, who compose those great Societies of the *East* and *West*, and who for so long a time, have believed the *Real Presence*, did not perceive it? How came it to pass that *Luther* \*

who sought after it so long time, as a mean which he thought would be so advantageous for him to vex the *Pope*, as he says himself, could never find

\* *Epistola de argentinenses tome 7. Witemb. fol. 502. Gravibus curis auxius in hæc excutienda materia multum desudabam, omnibus nervis extensis, me extricare conatus sum, cum probe perspiciebam hac re Pa-*

patui me valde incommodare posse... verum me captum video nulla via elabendi relicta; textus enim Evangelii nimium apertus est & potens, &c.



it? And that after he had bent all his endeavours to that purpose, *totis nervis extensis*, he avows that the Text of the Gospel is so clear, and so strong for the *Real Presence*, that it was impossible for him to get himself rid of it. How did this figurative sence, I say so easie to be found, not shew it self to this man, who is reputed among them as *Calvin* (*Liv. du. lib. arb. pag. 311. in Opus.*) assures us for an excellent *Apostle of Jesus Christ*, who has erected their Church of new?

Finally, how does *Zuinglius*, who is also one of their Holy Fathers, declare that several years after he had rejected the *Real Presence*, he knew not yet how to explain these Words, *This is my Body*, by these words, *This signifies my Body*; and that he learned this famous Explication, which he calls a *happy Pearl*, *felicem Margaritam*; only from the Letter of a *Hollander*, which he found in the Cloakbag of two  
of

of his Friends, who came to consult him : \* and that it was only by an advertisement he had in a Dream, from a Spirit, which he says he knew not whether it was white or black

\* *Epistolam istam cujusdam, & docti & pii Batavi, soluta sarcina communicarum. In ea felicem hanc margaritam, est pro significat, hic accipi inveni. Zuing. Ep. ad Pomeranum, Tom. 3. f. 256.*

( *In subsidio Euchar. Tom. 2. f. 249.* ) that he learned a passage of *Exodus*, which he thought most proper to defend his *Key of Figure*, as himself calls it, if this sence was so natural, and so easie to find?

Mr. *Claud* proposes in his third Answer, *Pag. 26.* as a means which he pretends is infallible to assure him that beliefs concerning a Mystery, such as is the *Eucharist*, are not formaly in certain Passages, where they are said to be, to wit, says he, when the eyes do not perceive them, and that they are not in them, in equivalent Terms, or are not drawn from them by necessary and evident consequents, when common  
sence

sence does not discern them therein. And he adds, that this proof, although negative, is of the highest degree of evidence, and greatest certainty. But not to stay here to shew the horreur as a Christian should have at this impious reasoning, which justifies all Hereticks; for they need say no more than Mr Claud does: *If the Truths he would have us believe were in Scripture in formal Terms, our eyes would perceive them; and if they were there in equivalent Terms, or might be drawn thence by evident and necessary consequences, our common sence would discern them, &c.* For although they do ill in rejecting a Truth, yet it's true that they do not perceive it: Not to insist, I say, on this, I need no more but to make use of this Argument against him, and tell him, that if the Belief, and figurative Sence of the Protestants were in formal Terms, in the Words of Jesus Christ, *our eyes would perceive them; if they were there in equivalent Terms,*



*or might be thence drawn by evident and necessary Consequences ; our common sence would discern them ; but after having made an exact search by all manner of ways, our eyes and our common sence declares they are not there in any of these ways ; therefore they are not there at all.*

What can Mr. *Claud* deny in this Argument ? Not the first Proposition, for it is his own word for word ; nor must it be the second , for it is undoubtedly true ; because certain it is, that neither our Eyes nor our common Sense discovers to us that figurative sence and belief of Protestants, concerning the *Eucharist* , where they say it is contained : They are not then there according to his principle.

Perhaps he will say that our preoccupation, hinders us to perceive what seems to him so clear and natural ; but besides, that we will say the same to him ; we will oppose to him so many millions of Christians of the East and West,

West, who for so many preceeding Ages, believe the *Real Presence*, and who never perceived that metaphorical and figurative sence. We will oppose to him *Luther*, whom *Zuinglius* considers as one Eye of the Protestant Church, (*Unum Corpus sumus, Caput Christus est, alter oculus Lutherus est, Zuing. Tom 2. f. 359.*) who could not perceive this figurative sence he so much desired to incommodate the Papacy with, and who was so far from being preoccupied against this figurative explication, that on the contrary he had a violent inclination leading him towards it, as he declares himself by these words, which he adds in his Letter to those of *Strasbourg*: *Proh dolor! plus aequo in hanc partem propensus sum.* Mr. *Claud* then must avow that his belief concerning the Lords Supper, is not in holy Scripture, seeing we do not perceive it there, and seeing so many millions of Christians never found it there.

I conclude therefore that he is mistaken, with all those who imagine as he does, that there is nothing so clear and natural, as his figurative sense in the Words of *Jesus Christ*.

So horrible a mistake in these Gentlemen's measures should indeed convince them, that all their Arguments must be false, and all their ways deceitful: And I see nothing more unreasonable than wilfully to continue to follow Guides, who draws them so far away from the nature and true rule of Expressions.

For seeing that the true meaning of the Words of *Jesus Christ*, is doubtless that which he intended to signify by these words; and that the sense in which they were to be taken, was not unknown to him; can it be doubted that he had the intention to express the meaning in which these words have been actually taken by all the Christians of the World, for so many Ages by-gone, rather than that in which they were un-



derstood by a small number of Berengarians in the Eleventh Age, whose Ring-leader did thrice abjure his Doctrine as an Heresie, and by a few Sects of the late Age, who mutually condemn one another of Errour and Impiety, viz. the Socinians, the Anabaptists, the Quakers, the Independents, the Calvinists, &c.

I know well that Mr. Claud pretends that the Believers of the first eight Centuries, which he calls the fair days of the Church, (*Answer to the Treatise* part 2. chap. 3. p. 295.) during which he says, error durst not appear, did understand the words of Jesus Christ in the sense those of his Religion understands them: But we have now right to suppose the contrary, as a matter beyond debate, because we have proved it in so convincing a manner in the last two Tomes of the *Perpetuity*, that he has not been able to answer to it; and we have so secured the proofs of Catholicks from the Cavils and Subtilties of the Mini-

Ministers, that it is impossible they can obscure them.

But though we had not shewn, as we have done in these Works, that the Believers of these first Ages had no other Belief concerning the *Eucharist*, but that which we have at present; it is enough to have shewn by unquestionable proofs, which are reduced to a compend in this Book, the union and agreement of all Christian Societies for so many Ages, in the belief of the *Real Presence*, because that union and agreement decides instantly the sense of Tradition, in letting us see, that seeing this Doctrine could not be established by Innovation, it must be the original Doctrine of the Church, and consequently that the Believers of the first Ages, had the same belief concerning this Mystery, as those of the following Ages.

## SECT. 9.

*The Argument of the Perpetuity serves also to decide the Controversie, concerning the meaning of the expressions of the holy Fathers, in matter of the Eucharist.*

**T**He Argument which proves the Agreement of all the Eastern Societies with the Roman Church, in the Belief of the *Real Presence* for so many Ages, does not only shew us Tradition concerning the literal sence of the words of *Jesus Christ*. It also decides instantly the Controversie we have with the Protestants, concerning the meaning of those expressions which are found so frequent in the Books of the holy Fathers: *That the Bread is made the Body of Jesus Christ.* 2. *That of Bread and Wine are made the*

1. Tertul. contra Marc. c. 4. Euseb. Cæsar. in Parall. Damasc. l. 3. c. 45. Cyrill. Hierosol. 4. Body



*Body and Blood of Jesus Christ. 3. That the Bread and Wine are changed, converted, and transelemented into the Body and Blood, and into the Substance of the Body of Jesus Christ. 4. That they are the Body and Blood of Jesus Christ after the consecration. 5. That we are made partakers of the Body and Blood of Jesus Christ. 6. That we touch and eat the Body and Blood of Jesus Christ himself. 7. That the Body of Jesus Christ enters into the mouth of Believers. 8. That his Body and Blood dwells upon our Altars: That it is the proper Body of Jesus Christ: That we receive truly his precious Body: That it is truly the Body and Blood of Jesus Christ.*

This Controversie consists to know if these words, and innumerable others like

Catech. myst. Greg. Nyss. de Bapt. Christi. Aug. Sermon. 87. de diversis citat. à Beda in Epist. ad Corinth. c. 10. 2. Gaud. tract. 2. in Exod. 3. Greg. Nyss. Orat. Catech. Amb. de init. c. 4. Cyrill. Catech. 4. myst. Euseb. emiss. Ssirm. 5. de Pasch. 4. Justin Mart. Apol. 2: Iræn. l. 4. c. 4. Theoph. Antioch. 6. Chrys. Hom. 83. in Matth. 7. Aug. Ep. ad Janua. 2. Optat.

like them which are found in the Books of these holy Doctors, ought to be taken in the proper and literal sence, as the Catholicks maintain, or if they are to be understood in a figurative and metaphorical sence, as the Ministers pretend. Now this Question is decided by the Agreement of all Christian Societies in the Article of the *Real Presence* since the Apostles, it being they could not believe that Doctrine, unless they had taken these expressions in a proper and literal sence.

I know that *Aubertin* strives to elude all these passages of the Fathers, which the Catholicks make use of to prove their Doctrine, by proposing other passages which seem like to them, and which both in Scripture and in Fathers are taken in a metaphorical sence: And I must avow, that if in this point he shews no great exactness of Judgment, at least he lets us see he is a man that has read very much; for that collection he makes of Expressions, seeming like to those

those he would explain, could not have been done without a great deal of labour: And I may say, that in taking from this Minister that comparison of metaphorical Passages, with those we make use of, we take from him all what has any show, and what might dazle simple people. Wherefore it is most important to make appear the abuse he makes of these comparisons.

And for this end there are two ways, the one longer, and the other more short. The first is, to set down precisely by Arguments the difference of these expressions which he compares, and to shew that they are no ways alike; and that the one ought to have been understood in a metaphorical sence, and the other for simple and literal expressions: And this is what we have done in the second Tome of the *Perpetuity*, in a manner so convincing, as has made Mr. *Claud* unable to reply; and we have shewn there, that all these comparisons of expressions which *Aubertin* makes,



are all false, and discovers him to have had no exactness of Judgment.

This way is no doubt very good for those who have leisure to apply themselves to this examination, and who have their Understandings framed for these somewhat-abstract Considerations: But it is long, because there are a great number of expressions and passages to be explained. And it must be moreover granted, that it is not the ordinary way men uses to discern Expressions by, they distinguish very well those that are different, they do not confuse them together, they miss not to give one meaning to the one, and another meaning to the other, without making express reflections, unless very seldom on the differences that are betwixt them. Yea, there are many people who are not capable to make those reflections, and yet never are mistaken in the sense of these different Expressions. How then do they distinguish them? By a simple view of the Under-  
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standing, by an impression which makes it self be perceived, they know these Expressions have different meanings, though perhaps they would be much puzzled to point out the difference betwixt them. It's after this manner that men judges almost of the diversity of all things in the Wotld.

It is then manifest that the common way men has to distinguish Things and Expressions, is the diversity of impressions they make upon the mind: So whoever is certain that Words form different impressions on the Mind, knows at the same time that they are different, whether he can or cannot explain what distinguishes them: Men requires no more, and they stand not in need of that perplexity of reasoning.

Wherefore to renverse all those comparisons of Expressions, which *Aubertin* has made with so much toil and labour, it is enough to answer, That Impression, which is the more common and surest Rule of the distinction of Expressions,

sions, distinguishes and sets apart all those he alledges as like; because men by following their impression, have always taken the one in one sense, and the others in another sense.

He says these words of *Jesus Christ*, *This is my Body*, are like to those others of the Scripture, *The seven Cows are seven years: The Rock was Christ: The King is the Head of Gold*. But we tell him he is mistaken, and at the same time we let him see it by a certain and decisive proof; to wit, that never any person believed that the Cows were really seven years, nor that the Rock was really *Jesus Christ*, nor that the King *Nebuchadnezzar* had really a Head of Gold: But all the Nations of the World, have upon these Words of *Jesus Christ*, *This is my Body*, believed the consecrated Bread to be really the Body of *Jesus Christ*, as we have shewn in this little Book, and consequently those Expressions are very far different.



He says that expression of St. Gregory Nazianzen, That the Bread is changed into the Body of Jesus Christ, is like to that of St. Jerom, That all what we think, what we say, and what we do, is changed by the fire of the Holy Spirit; or what St. Cyril says, That we are changed into the Son of God: But without setting down here what is said in the second Tome of the *Perpetuity*, Book 6. where we have explained these Expressions, and others which this Minister objects, as like to whose which carries, that the Bread is changed into the Body of *Jesus Christ*, &c. and where we have shewn the difference betwixt them: To renverse this Sophism of *Aubertin*, it is sufficient to say they are certainly different, seeing the one has never imprinted that idea on any person, that thoughts, words, and actions were really changed into a spiritual substance, or that we are really changed into the Son of God: And that the others have perswaded all the Nations  
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of the World, that the Bread was really changed into the very Body of *Jesus Christ*.

Lo here the surest Rule for the difference of Expressions, and there needs no more but to apply it to all the false comparisns of *Aubertin*, and other Ministers, either out of the holy Scripture, or holy Fathers: For still we find that the common and universal impression of all Nations, has so distinguished those Expressions which they propose as like, that they never have confounded them together; and that they have always taken the one in one sense, and the other in another.

This shews that all the subtilty of the Ministers, tends onely to obscure common sense, and their way of arguing terminates in blindness, as well as in Heresie. Let men act according to the common impression, and they will have no difficulty to understand that when *St. Chrysologue* says, *That Gold changes Men into Beasts*; he does not mean

mean that it changes them really into Beasts: & the same impression has on the contrary made them judge, that when in the Liturgies, we pray God to send his Holy Spirit to change the Bread and the Wine into his *Body* and *Blood*, we understand that we pray him to change them really and effectually: they never had the least difficulty concerning the meaning of these expressions: they distinguished them perfectly, and did always take them, the one in a Figurative Sence, the other in a Sence of Reality.

What then do the Ministers pretend, when they compare all these Figurative Expressions of the Scripture and Fathers, with that in which it's said, that it is the Body, the proper Body, the true Body, the very self same Body of *Jesus Christ*, &c. and endeavours to persuade that the one and the others must be taken in the same Figurative Sence. They pretend by the exterior and material resemblance of these Terms, to  
which



which they apply their minds, to smother the view and clear sentiment, by which we distinguish so neatly those expressions without any confusion; that is to say, they endeavour to extinguish in men, the light of common Sense, and to render them material and stupid, by filling their minds with these vain subtilities. This is sufficient for any reasonable man to reject all that vain Pomp of Comparisons, in which are represented as like these expressions which men have never confounded together as like. And there needs no more to overturn all what is considerable in *Aubertins* Book consequently the *noble Victory*, which *Mr. Claud* says \* \* \* Answ. to the 2. Treatise ch. 1. p. 50. that Book has obtained over the *Roman* School is no more but a meer illusion of this Minister.

*Mr. Claud* in his third Answer, Book 5. Chap. 10. allows of this manner of discerning expressions, and even things themselves, by the impression and sentiment which they form, no less than  
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by an exact observation of the differences which distinguishes them. But he would have us to let him see that in the first six Ages, the expressions of the Fathers were taken in a Sence of reality; and the others which the Ministers propose, as like in a Metaphorical Sence; and not to seek that difference of impression in the following Ages, supposing that the Doctrin<sup>e</sup> was changed in them. He ought then to be content seeing we have satisfied his demaund, how unreasonable soever it be, for we have proved to him in the second Tome of the *Perpetuity*, to which he could not answer that difference of expression of the Fathers, as like to those which we produce, and we have confirmed this Proof in the third Tome, and in the general Answer, in such a manner, as he is beaten down under it, in letting him see that all he could say to perswade the change he supposes in the Doctrine of the *Eucharist*, is the most manifest Proof of his want of sincerity.

ty. To this comes all he has written to maintain as he has done, with an inflexible opiniatoriness, that fable on which he has employed all his Eloquence, and his big Words. There needs no more, for his silence shews sufficiently that he is convinced.

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## S E C T. X.

*The figurative Explication, which the Calvinists give to these words, This is my Body, renders them altogether incapable to prove their Belief concerning the Eucharist, to those who deny it.*

**T**Here is no Errour which the Calvinists have taken more pains to vindicate themselves of, than that of admitting no more but simple Signs, and without efficacy. For as the suspicion people had, that they taught this Heresie, confirmed by the reproach made them ordinarily by the Lutherians, and even by some Catholics, rendered them very odious, they used all their endeavours to take it away, and shew it was a Calumny. All their Writings, all their Declarations, all their Confessions of Faith are full of formal

Condemnations and Anathema's against that Errour, that the *Eucharist* contains no more but simple Figures.

After these express Condemnations, they cannot refuse to avow

\* Apud Hospini, hist. Sacrament. 2. part. fol. 124, 128, 135, 147.

that if this Errour they so earnestly condemn, and which they charge upon the *Socinians* and *Anabaptists*, be a necessary consequence of the Figurative Sence they give to the Words of *Jesus Christ*, and if this Sence puts them into an absolute inability to prove their Belief concerning the Supper; it follows necessarily, according to their Principle that this sence is false; and that their explication is erroneous. Now there is nothing more easie to prove than this their inability, to justify themselves of this Errour which they condemn, and to prove their Belief to the *Socinians* and *Anabaptists*, and all who will deny it; for there needs no more but to propose, what they teach in their Confession of Faith, in their

their Catechisms, and the Books of those who are Authors of them, and then to require the Proof thereof from the Scripture, which according to them is alone sufficient to ground their Faith.

They say in their Catechism, Sunday 51, where they speak of the Supper that *Jesus Christ represents to them by the Bread his Body, and by the Wine his Blood.* And in the 37 Article of their Confession of Faith, *That in the Supper, God gives them really and in effect that which he figurates therein.* In their 53 Sunday, *That Jesus Christ, with whom their Souls are inwardly nourished, is in this Sacrament, and that they are made participant of his proper Substance; or as they speak in their own Confession of Faith, That they are therein nourished and quickned by the Flesh and Blood of Jesus Christ.*

It's according to this Perswasion and Belief that Calvin, who is the Author of this Catechism, says, in the 4 Book



of his Institutions, Chap. 17 n. 11. *That in the Supper, Jesus Christ is really given us under the Signs of Bread and Wine; yea his Body and his Blood by which he has purchased Salvation to us, and thereby we are made participant of his Substance. And his is conform to what Beza says in the conference of Poissy, as he relates himself in his Ecclesiastical History Tom. I. p. 496. That the thing signified in this Sacrament is offered and given us of the Lord, as truly as the Signs of it, that the Body and Blood of Jesus Christ which are truly communicated to us, are truly present in the use of the Supper, although they are neither under, nor beside, nor in the Bread and Wine, nor in any other place but in Heaven. And in the pag 515, that we are made participant only of the fruit of Christs death.*

This is the Calvinists Doctrine concerning their Cene or Supper, and for which we maintain they cannot give

Proofs

Proofs from the Scripture alone unless they renounce the figurative sence, they give to the Words of *Jesus Christ*.

The question is not here of the manner according to which they say they receive all these things, whether it be by Faith, or otherwise; but of what they receive: nor is the question here of Mr. *Clauds* analogical and metaphysical Arguments, but of clear and precise Proofs from Scripture, seeing they are solemnly bound to shew there all their points of Faith.

If they alledge these words, *Take, eat, this is my Body*, a Socinian will answer them, that they should not pretend to receive any other thing, than what *Jesus Christ* has commanded to be taken, but according to them, he intended only to say *Take, eat, this is the Figure of my Body*, therefore they receive only the Figure, and not the Body.

If they reply, that these Words contain a Promise, and that *Jesus Christ*

promised to give them his Body in giving them a Figure of it. The Socinian will answer, he sees not that Promise in the Words of Jesus Christ, and he will oppose to them what Zuinglius says *Tom. 2. f. 371. That these words of Jesus Christ contain no promise at all, Nihil in his nobis promissum est*, and on the margent; *Christi verba hoc est Corpus meum promissionem nullam continent.* And what Calvin says in his manner of reforming the Church, *pag. 122. second of his Opusc.* that he who seeks in the Sacrament more than the promises contain, the Devil has bewitched him: And he will conclude from the Principles of these two Reformers, that one ought to seek no more in this Sacrament but a Figure: unless he be bewitched by the Devil.

So that holding to Zuinglius, it must be said the Socinians have reason to laugh at the Promises the Calvinists think to find in these words, *This is my Body*; and in holding to what the

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*Calvinists* says of this Promise, all the Anathema's they pronounce against the *Socinians* fall back on *Zuinglius* himself who agrees with them, that there are no Promises in these words, *This is my Body*.

That is already no small advantage that the chiet of all the Sacramentarians, he who is pretended to have been raised up by God, to re-build anew the pretended Reformed Church, is anathematized by those who call themselves his Disciples. But lest the fancy take them to quite *Zuinglius*, to preserve that promise, I maintain moreover that *Zuinglius* reasons well, according to their common Principles, and it is only *Calvin* and his Sectators who reason ill.

For by what subtilty can they discover in these words, *Take, eat, this is my Body*, taken in a figurative sence, a Promise made by *Jesus Christ* to give truly his Body? *This is a Figure of my Body*, is that to say, *take, eat, I*

*promise to give you really my Body? Is this a reasonable Conclusion? This is the Figure of the Body of Jesus Christ, therefore this Figure contains or confers really the same Body.*

Does not common sense dictate the contrary, that it is not necessary that a Figure contain, or confer the thing signified; that they are two things altogether distinct: and to use the Examples themselves, alledges to prove their figurative sense; when *Joseph* says to *Pharaoh*, the seven Kowes are seven Years, did he mean that the Kowes contained the seven Years. When God said to *Moses* that the Lamb was the Passage, he meant according to Protestants, it was the Figure of the Passage, but he meant not that the Lamb contained or conferred the Passage.

These Gentlemen, who make so great use of Logick in all their Books, should they not have acknowledged that the Conclusion depending on two  
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Premiffes or Propofitions, that which is in queftion, *viz.* that the *Eucharift* contains or confers the Body of *Jesus* can have no connexion with that other, *viz.* the *Eucharift* is the Figure of the Body of *Jesus Chrift*, but by an univerfal Propofition; *viz.* all Figures contain or communicate the thing they fignify; from which it would follow, that the *Eucharift* being the Figure of *Jesus Chrift's* Body, it fhould communicate his Body: but as that Major is extravagant, the connexion the Minifters would make of their confequence *that the Eucharift communicates the Body of Jesus Chrift, or it is efficacious of the Body of Jesus Chrift*, with that Explication, *that it's the Figure of the Body of Jesus Chrift*, is no lefs impertinent.

I find not in all the *Calvinifts* Books but one Argument to fupport this abfurdity; which is, that it is unbefeeching to God to feed us with an empty Spectacle; and therefore, we muft certainly



tainly believe, that when he establishes a Sign, the verity of the thing signified is also present. Whence they conclude that God having established the Bread as the Sign of his Body, by these words, *This is my Body*, the verity of the same Body must be joyned to the Bread, and it must be communicated to us by his Spirit: for, *unless one will call God a deceiver* (says Calvin) *he dare not say that a vain Sign, and void of the verity is proposed by him,* (Just. book 4. chap. 17. n. 10.)

I protest hitherto it was not possible for me to find the least spark of common sense in this Argument, and I can not enough admire how People who makes so solemn profession, to admit nothing but Scripture, or evident and necessary consequences drawn from it, should take the boldness to propose under the name of Holy Scriptures, such reaveries and dreams.

For what ground were there to accuse God of deceiving, if commanding

us to take no more but the sign of his Body, he gave no more at the same time but the Figure of his Body? Is it to cheat men, to give them precisely what is promised them? Why is it a vain delusory thing, and unbeseeming God to establish a Figure of a thing absent? Was it a vain and delusory thing to make the Paschal Lamb a Figure of the Angels passing by the houses of the *Israelits*, when he destroyed the first born of the *Egyptians*? And would it be to argue in any manner supportable to say according to *Calvin's* opinion, that seeing the Paschal Lamb was a Figure of that passage of the Angel, therefore that passage must always have been present; otherwise God had been a deceiver in proposing false signs.

Mr. *Claud* in his Answer to Father *Nouet*, pag. 320. compares that expression he attributes to the *Jews*, when they celebrated their Easter: *This is the bread of affliction, which our Fathers eated in Egypt*, to these words,  
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*This is my Body*; and he says, that *Jesus Christ*, in substituting the memorial of the new Covenant to that of the Old, he would retain the same form of expression, and in stead of saying; *this is the bread of affliction*, &c. he has said, *this is my Body which is broken for you*: so that according to this Minister, this Bread of affliction are two Memorials, the one of the Old Testament, and the other of the New, expressed after the same figurative manner \*

\* See the answer to this objection of Mr. Claud, in the 2 Tome of the Perpet. P. 196.

in ascribing to the Sign the thing signified. Now it were ridiculous to conclude and say; that the bread the Jews eated in celebrating their Easter, being the Figure and Memorial of the affliction their Fathers endured in *Aegypt*, ought to have been accompanied with the thing signified, and communicate to them the efficacy thereof, lest it had been a deceitful sign. It is no less absurd, will a Socinian say to Mr. Claud  
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to pretend to prove that the *Eucharist* would be a deceitful sign, if the Body of *Jesus Christ* were not therein communicate and received.

The institution of Sacraments is an arbitrary thing, depending wholly on the will of *Jesus Christ*; he has made them the Instruments of his Graces in the New Testament, to which he was not obliged; he could, if he had pleased have instituted among the Christians, pure signs, destitute of efficacy, as he had instituted among the *Jews*; these signs would neither have been vain, nor false, nor delusory, they would have produced the Effect for which they should have been ordained by God; which is to represent to us the things signified, and this representation having nothing in it self but what's lawful, though God had not annexed any Grace to it, there had been no ground to say that he had deceived men by a vain or empty show. There must then be a promise of Grace joyned to the establishment of a sign,

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to conclude rationally that the thing signified is joyned with it, and consequently these words *This is my Body*, taken in the meaning of the *Calvinists*, containing no more but the institution of Bread, as a sign of the Body of *Jesus Christ*. It's a manifest absurdity to assert they import a promise and engagement on God's part, to give really his Body to those who should take the Signs of it.

Perhaps the Ministers will answer, true it is, the promise of that real receiving the Body of *Jesus Christ*, which they believe is not contained in these words, *This is my Body*, but it's contained in other Passages, as in the 6 chap. of *St. John*, and in these words of *St. Paul*; 1 Cor. 10. *The Bread which we break is it not the communion of the Body of Jesus Christ*. This is what must be examined in few words.

As to the 6 of *John*, it is clear they cannot make use of it to prove their belief

belief concerning the *Eucharist*, seeing they hold with the *Lutherians*, that the Evangelist speaks not of this Sacrament in all that Chapter, *There is no word of the Supper here*, says Calvin on the 53 vers. *but of the continual communication of the Flesh of Christ which we have without the use of the Supper.* And he adds, *These of Bohemia have not adduced this passage pertinently, to prove that all in general should receive the Cup.* They could not then be thought to deal seriously, if they should alledge this Chapter to prove their belief concerning the Supper, since they judge the Evangelist does not speak of it therein.

As to the passage of *St. Paul*, I confess that being taken in the true sence, which is that of the *Real Presence*, it includes that of receiving the *Flesh of Jesus Christ*, which is a consequence of that Presence: But it cannot rationally be concluded according to the  
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*Calvinists*, for first *Zuinglius* cuts off at one stroke all the consequences they can draw from it, by pretending that the *Greek* word *κοινωνια* does not signifie Communion or Participation of the Body of *Jesus Christ*, but a company of People who live upon the Body and Blood of *Jesus Christ*, and that by eating this Bread, one declares himself a member of the Church, *Tom. 2 fol. 211. 258. 342.*

Besides this explication of *Zuinglius* whose Authority should be considerable to the Ministers, because of the rank he holds among those who have erected their Church of new. They themselves furnish us with others, which destroy all the consequences they can draw from that passage: for who can hinder a *Socinian* to explain these words of *St. Paul* in a figurative sence, as themselves explain these of *Jesus Christ* and who can hinder him to say that these words must be so rendered. The Bread which we break is it not the sign  
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figure of the Body of *Jesus Christ*, as they render these others, this is the sign or figure of my Body.

Now how can they conclude from thence, that in receiving this Figure, they receive really and in effect the thing figured, unless it be by a great number of groundless suppositions, and by supplying from their own imaginations what the Scripture says not at all. They must then, will they, nill they, confess that the figurative sence they give to the words of *Jesus Christ* *This is my Body* is altogether false, it being so manifestly contrary not only to that which all Christians who believe the *Real Presence*, since the Apostles have given to them, but also to the Principles of the Ministers. They must therefore renounce it to defend their belief concerning the eating and receiving the Body and Blood of *Jesus Christ* in their Supper.

Here is moreover another advantage drawn from the main Argument

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and we cannot sufficiently admire the care the Divine Providence has had to guard this Myſterie of our Faith with ſo great abundance of Proofs, againſt the incredulity of men

For it muſt be obſerved, that altho' commonly it follows not that he who errs in one Point, errs alſo in another altogether diſtinct from it. Yet God has ſo diſpoſed things, as it follows neceſſarily, that if the *Calviniſts* err in any one of the Points upon which we accuſe them of Hereſie; their Doctrine concerning the *Eucharift* is falſe, and ours is true. To be convinced of this, there needs only to conſider two Principles, the one of Right, the other of Fact, both equally certain.

The firſt is, It's impoſſible the truth of the Myſterie of the *Eucharift* ſhould be known only by a Society of Here-ticks, and that all other Societies ſhould be in error, concerning ſo capital and important a Point; for if this ſuppoſition were poſſible, it would be alſo poſſible



possible that the whole World might be in error; and that there were no Orthodox Church at all, seeing that only Society, which should know the truth of the Myſterie of the *Eucharist* would be Heretical in all other Points and all the other Societies would be Heretical in point of the *Eucharist*.

The second is, There is none at present in the world, but only the Society of the *Calvinists*, and those who have sprung from it, or have risen up with it, as the *Anabaptists*, the *Socinians*, and *Quakers*, who deny the *Real Presence*. This cannot be doubted of after the Proofs we have above set down.

Wherefore, it follows necessarily that if the *Calvinists* had reason to deny this *Presence*, all the other Societies must have been in error as to this Point: and it being impossible, according as I have said, that the truth of this Myſterie should be known only by Hereticks, there needs no more but to convince the *Calvinists* of Heresie up-

on any other Point that's common to them with the Sacramentarians to conclude, thence demonstratively that they are also Hereticks in matter of the *Eucharist*, because otherwise it would follow, that notwithstanding of their being Hereticks, they alone should know the truth of this Myserie, which is altogether impossible.

Wherefore they are not consequences only probable, but entirely certain and demonstrative: To say the *Calvinists* are Hereticks, in condemning as Idolatry, the Invocation of Saints, the Honour that's given to their Reliques, as is invincibly proved in *the Answer to the writing of a Minister, upon several points of Controversie*. Therefore their Doctrine concerning the *Eucharist* is false.

The *Calvinists* are Hereticks in rejecting Prayer for the Dead, in promising Salvation to their Children dead with out Baptism &c, as we have demonstrated in the last chapter of the  
*De.*

*Defence of the Faith of the Church, for answer to a letter of Mr. Spon. Therefore their Doctrine concerning the Eucharist is false.*

The Calvinists are Heriticks in believing that *the State of the Church was interrupted, in so far as it was necessary according to them, that God should raise up People, in an extraordinary manner, to erect the Church of new,* This we have likewise proved, so as admits no reply, in the first part of the Answer to Mr. Spon. Therefore their belief concerning the *Eucharist* is false.

So there needs no more but to convince them of errour upon any Point they have taken for pretext of their separation from the Catholick Church, to conclude that their belief in point of the *Eucharist* is false.

How remote soever these particular consequences seem to be from these Principles, the two general Maxims we have fixed; *That it's impossible this*



*Mysterie should be known only by Hereticks*; and yet the Sacramentarians only *deny the Real Presence*, joyns and knitts them together by an indissoluble knot.

Wherefore all the Proofs of other controverted Points, are convictions of the error of the *Calvinists* in point of the *Eucharist*. And this is what ought carefully to be remarked, that it's sufficient to convince them of error upon any article of Faith whatsoever, to conclude the same of their Doctrine of the *Eucharist*.

As this *Mysterie* supports the whole Catholick Religion, so the same whole Religion supports it; all the Proofs, which establishes the several Points, that divides us from the *Calvinists*, meet and joyn in this, and consequently forms such abundance of light and conviction, that it's impossible those who sincerely open the eyes of their Soul to look upon it, to restrain themselves from crying out in a rapture  
with

with the Royal Prophet, *Testimonia  
tua credibilia facta sunt nimis.* Psal,  
92.

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## S E C T. X I.

## The Conclusion.

*Where once more the invincible  
Strength of this Argument is  
exposed.*

**I** Can hardly perswade my self that the Ministers, who have so high an esteem of reasoning, as that they ground their Faith upon it, seeing they cannot find it in the Scripture, but by the help of their consequences, can resolve so to overthrow the Rules thereof, as that not being able to find any thing of falshood either in the Major, or Minor of a Regular Argument, will yet hazard to deny the conclusion of it.

And at the same time, I can less understand what they can say to obscure the clearness and evidence of what was proved in the Major and the Minor. It seems then there is good ground to conclude that they will be forced to acknowledge, that in the Book of the *Perpetuity*, it's most solidly proved. that the Faith of the *Roman Church*, concerning the *Eucharist*, which is the same with that of all the *Oriental Churches*, is the ancient and perpetual Faith of the Christians of all Ages, and that consequently their opinion which is contrary thereto, is a manifest Heresy.

Yet this is a thing we do not hope for, unless it be of some particular person, whom God may touch by his Grace: But as to the generality of the Ministers, we know their Genius better, than to promise to our self that they will yeeld to the Truth how manifest soever it may be, they are too much insatuate with their ridiculous  
Opinion



Opinion of being come out of *Babylon*, as to be able to resolve to return again to it. That which will seem most convincing to them, will pass in their conceit for *a song of Tyre*, which imitates the Tune of the songs of *Sion*, or for a crafty seducing of the Beast of the *Apocalypse*, whose horns are like those of the Lamb. They will rather choise to put out their own eyes than to be attentive to it. They will say *Mr. Claud* has given satisfaction to all that, and it's only an idle repetition of what has been confuted by their *most Reverend Brother*, and deserves no answer. Or if they make any, it will not be in answering directly and precisely to every Article; and in representing sincerely the Proofs which support all what is asserted, by referring to the Books whence they are taken, being for brevities sake, we were obliged not to set them down at length; but they will do nothing but confuse and ravel the Dispute by new incidents, to  
break

break the threed of it, and thereby hinder the simple People of their Party, from seeing so easily the truth through the clouds, wherewith they will endeavour to cover it.

But do what the Ministers will, I can hardly believe that these who have Wit, Conscience, and Honour amongst the Protestants will not be persuaded by this Argument, that what we believe of the *Eucharist*, and what all those great Societies of the *East*, believes with us, is the common and perpetual Faith of the whole Church, and consequently, that of the Apostles.

For as to the matters of fact, which shows the agreement of these Churches either in *Beringarius* his time, or at this time, they are too well grounded to be questioned in sincerity; so it's not like they can doubt of the truth of the Major, which is proved in Sect. 1. and 5.

And as to the impossibility of an *In-*

*vi-*

*visible Change*, these matters of fact being supposed, it appears so easily of itself, as it would seem we ought not to have sought Reasons to make it be better perceived, if Mr. *Claud*'s pertinaciousness had not obliged us to it: But yet we needed no more, but to lay open the incredible absurdities, which are naturally included in the imagination of this insensible change, to set the falsehood of this Fable, upon the highest Point of evidence.

All I fear, *Gentlemen*, is that the adherence you have from your Infancy, to a Religion you thought true, hinder you in the middle of this enquiry, and that by a mistaken humility, you dare not contradict your Ministers, for your Fathers did not adhere to the new Reformers, in forsaking the Church, but because they had inspired them with that criminal presumption, that they ought not make account of the Fathers or Councils, but every one could, and ought to make himself Judge of the Fathers



thers and Councils, by the light he should imagine to have found in the Scripture, after having invocated the Holy Spirit: it is most just you make use of the same Priviledge, in respect of your new Masters, seeing hitherto they have not taken the boldness to say they were the only men who might be followed with all security, and without any ground of fear of being misled. This is all I ask of you, your Ministers have so often told you, that you must not believe men in matter of Religion, because all men are lyars. Begine at them with the Practise of this Rule, and with judging of the Rule it self, for perhaps it's not so generally true as they pretend: but making it general they cannot say it's not true in respect of them.

I doubt not but you will confess they have still represented to you *Transubstantiation*, which they call a Monster, and *the adoration of Jesus Christ in the Sacrament*, which they call Idolatry,

larry, as two things unknown to the whole world, save only to the Roman Church, and that neither the Greeks, nor the Arminians, nor the Russians, nor the Jacobits, nor the Ethiopians, nor generally, any Christian beside those who submit to the Pope, believes any thing of these two Articles. These are Mr. Claud's words, (*Preface of his answer to Mr. Arnaud, pag. 759*) and as they all look upon him, as the great Defender of the pretended Reformed Churches, it's very like they all speak the same Language, & though they should not so boldly maintain so great a falshood, it's most certain they are very careful to conceal from you the general agreement of all these great Societies with the Roman Church, not only in point of the *Eucharist*, but likewise in many other points; as the Sacrifice of the Mass, Prayer for the Dead, the Invocation of Saints, the Honour of their Images and Reliques, for which they have always induced

you to condemn us as superstitious, and Idolaters. You cannot now doubt any more, that they have maliciously disguised the Truth to you, concerning all this; what confidence then can you have in them, in beholding clearly that they cheat you in matters of that importance, where your Salvation is at the stake.

Perhaps you will say, there is none but Mr. *Claud*, who is guilty of this fault, and that it's true he is much to be blamed, for denying things so unquestionable, as is the great agreement of all those Churches with the *Roman*, in all these Points. But as we have already shown them, (*Tom. 3 of the Perpetuity, pag, 805.*) that it was not, 'to take part in a procedure so unbecoming, and disingenuous, as is that 'of Mr. *Claud*, to have suffered in a 'common Cause, that he who had taken 'upon him their defence, should establish it upon a notorious falshood, and for four or five years debate, about a  
mat-



‘matter of fact, which ingenuity & sincerity ought to have made be acknowledged the first day, ought they not to have publickly disaproved this procedure, and not have permitted, that in the enterprize of defending what they take for truth, the truth should be wounded by imposing upon the whole *East*, to believe what it believes not.

Mean while, consider if there be any Minister who disaproved Mr. *Claud* during so long a time as that Dispute lasted, and very far from that, there is very lately one of the most Famous and Learned Professours, ( Mr. *Spanhemius* ) of the united *Provinces*, who heaps up Praises on Mr. *Claud*, for the advantages he pretends he has carried in this Dispute, whereof the chief Point was to know, if the Oriental Churches, did really agree with the *Roman*, in point of the *Eucharist*, and who with a wonderful confidence, affirms that his Illustrious Brother has exposed to open view, the *vanity of the suppositions* of his

his Adversary, by which he can mean no other but the principal matter of fact, which the Author of the *Perpetuity* had taken for the ground of his whole Discourse, *viz.* that all the Churches of the World were united in the Faith of the *Real Presence*, in the time of *Berengarius*,, as they are likewise at this present time. Lo here what Mr. *Spanhemius* dares call *most false suppositions, vanissimas Hypotheses*, altho' you see with your own eyes, that they are undeniable truths. But you ought to be much more astonished to see that he is not ashamed, to make the most authentick, and most solemn attestations, that ever a Church did give of her Faith, pass for precarious Testimonies, which ought not be noticed, as having been given by Mercenary Souls, who betrayed their Conscience, in letting themselves be corrupted for money, *Tom. 3. of the Perpet. 806.*

For what can you conclude from that but that among those of your Party, no



regard is had to the truth, and those who reigns in it, by the confidence people has in them, and by the Authority they attribute to themselves, care not by what means they keep the People adhering to them; that falsehoods are equally good to them as truths, when they produce this effect, and providing an Author make noise, and be able to amuse the World with the sound of his words, the most intelligent amongst the *Calvinists*, are glad to let him be doing, and considers always as an advantage, the impression they make thereby upon the generality of their Party.

But you ought not stop here, it is yet more important for you to consider that Mr. *Claud* did not engage himself to the denial of so certain matters of fact, and the other Ministers to applaud his Art, to colour these falsehoods, but because they saw no other way to extricate themselves from the difficulty they were in. To suppose, as they did,  
N that



that all the Churches of the world had been for nine Ages, without believing the *Real Presence*, and to find them all united in this Belief at the beginning of the eleventh Age, without that any one perceived this change, or any mark or memory of it remaining, is a *Chimere* so absurd to be maintained, that they themselves were amazed at it. Therefore to give it a little more likelihood, it was needful to restrict this Innovation, within the limits of the *Latin Church*, and to pretend that all the rest had not changed, and were all *Berengarians*, and had always been such, when *Berengarius* was condemned in the *West*.

You cannot then be perswaded of the contrary (as there is no man of good sence, but ought to be, by only reading what I have said in the 1 and 2 *Seet*. and yet more by reading the Chapters I have marked of the 1 *Tom*. of the *Perpet*.) you cannot, I say, be convinced of the agreement of the *Greek Church*

Church of that time, but you must conclude, that, that pretended Innovation, without which, *Calvinism* cannot subsist, is a work of the Father of Lyes, for it ought to have had place in all the Churches of the World, as well as in the *Roman*; which they well saw was so inconceivable, as Mr. *Claud* cries out for fear, lest he be necessitate to shew how its possible that insensible change was made at the same time, over all the World, *The Question is not of the whole World, The Question is of the Occident, and of the Provinces subject to the Obedience of the Pope.*

But the condition of the *Greeks* at present, and of all the other Oriental Communion's threw back your Ministers into the same difficulty: for if they had granted, that they also held all at present the *Real Presence*, *Transubstantiation*, and the *Adoration*, and are perswaded they never had another Faith, whom could they have made believe that this had happened four or five hundred years since, by an insensible

file change in all these Communion, of whom many have no connexion with one another, it being they mutually accuse others of Heresie, without so much as one person perceiving the Innovation. Therefore it was needful to say farther, that it was false the Oriental Churches were of this Faith, and that this could not be true, but only of some Latinised *Greeks*, and not at all of the true *Greeks*.

But they are of this Faith, whether *Mr. Claud* will or not, you are doubtless perswaded thereof. But beware, lest for want of application, to the most important Affair you have in the world, which is that of your Salvation, you smother the natural consequences you ought to draw from this conviction, for you ought to say,

I. 'Our Ministers have cheated us hitherto, in denying many years pertinaciously, and as far as can be judged against their own Consciences, in a dispute of Religion, a thing which is  
more



‘more clear than the light of the day,  
‘we have then no reason to trust our  
‘selves to so blind guides, and so void of  
‘sincerity.

2. ‘They deny or dissemble matters  
‘of fact, so certain and important to be  
‘known, for no other Reason, but be-  
‘cause being acknowledged to be true,  
‘the pretended Innovation in the be-  
‘lief of the *Eucharist*, in all the  
‘Churches of the World cannot subsist;  
‘I cannot then be convinced, as I am  
‘of the truth of these matters of fact,  
‘but I must also be convinced that that  
‘Innovation is a dream invented by *Au-*  
‘bertin and other Ministers, because  
‘they saw well without that they could  
‘not hinder themselves from being  
‘looked upon as Innovators and He-  
‘reticks.

3. ‘Its not only in the belief of the  
‘*Eucharist*, that these great Oriental  
‘Societies agree with the *Roman*  
‘Church; it is also in the Sacrifice of  
‘the Mass, in Prayer for the Dead, in  
the

‘ the Invocation of Saints, in the Ho-  
‘ nour given to their Reliques and Ima-  
‘ ges, which our Ministers incessantly  
‘ represent to us, as Doctrins of *Ante-*  
‘ *christ*, for which we ought to have  
‘ made separation from the *Roman*  
‘ Church, and which are the most com-  
‘ mon subject of their invectives a-  
‘ gainst that Church. Now I see clearly  
‘ all that is ill grounded, since all other  
‘ Christian Communion, who are not  
‘ subject to that pretended *Antechrist*,  
‘ have on all that, the same Faith which  
‘ the *Roman* Catholicks have: I have  
‘ therefore great reason to fear, that I  
‘ cannot in conscience continue to stay  
‘ with Calumniators and Schismatics,  
‘ and consequently, I cannot do better  
‘ than to return back whence our Fa-  
‘ thers ought not to have come forth:

I think there is no intelligent Person  
will deny these consequences to be just;  
yet it is so great a matter to change Re-  
ligion, that the conviction of the under-  
standing is not sufficient for that ef-  
fect,

fect, God must besides, touch the  
Heart with his Grace, Prayer must  
beg this Favour from him, and Hope  
must expect it from his Mercy.

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**F I N I S.**

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## Approbation of the *Doctors*,

**W**E underwritten Doctors in Theologie, of the faculty of Paris, do certify we have read a Book, Entituled, *The Faith of the Catholick Church concerning the Eucharist, invincibly proved, &c, with a Preface in form of a Letter to the Gentlemen of the pretended Reformed Religion, by M---* We have found them conform to the Rules of Faith, and most profitable for the conversion of Heriticks: The Author sets down therein, in Abridgement, what is contained in several Volumns, to the end he might facilitate the means of being instructed of the Truth of this great Mystery, to those who might not have the leasure to read these Volumns entirely. This is the judgement we make of this little, but excellent Work, at Paris, the 10 of November, 1683.

AUGET of the House of Sorbon,  
RICHER of the House of Navarr.











